

THE
MISSIONARY HERALD.

VOL. LVI.

MAY, 1860.

No. 5.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, NOVEMBER 4, 1859.

THE "last" letter, to which Mr. Bingham refers, was written at Strong's Island, during his "absence at the West," and a portion of it may be found in the Herald for June, 1859. In this communication, presenting a general account of his labors and the condition of his field, our brother mentions some facts of much interest; but he is not yet permitted to rejoice in great results already attained, or in specially brightening prospects. "Our faithful domestics, Noa and Hina," he says, "are to return by the Morning Star to Oahu, if the Lord will."

In my last I stated that we were feeling in some trouble, as the king had just demanded pay for the land upon which our house stands, and which was given to us by the old king, his father. With his demands I thought it best to comply, and he has since seemed satisfied.

Intemperance—Its Suppression.

Upon returning from our protracted absence at the West, last year, we found our island flooded with intemperance; the people being almost universally given up to drinking the fermented cocoa-nut sap. This state of affairs continued for many weeks. King, chiefs and common people were apparently be-

coming drunkards. Quarrels and drunken fights were frequent. On one occasion, a man was mortally stabbed in the abdomen with a sword, by a drunken person, his bowels partially gushing out. On another, one was fearfully struck upon the forehead with a war-club. One man came to me with a terrible gash under his lip, which I successfully sewed up. Others were gashed, bruised, bitten, and the like. The sight of canoes speeding, with great tubs of this abominable drink, over our beautiful lagoon, from one village to another, was saddening. These tubs would be taken into the council-house, when the inhabitants of the village would indulge in a general debauch. Our hearts were grieved. Our faith was too weak, in view of this interruption to our missionary work. We were led to pray earnestly for our poor people, and God interposed. One night last April, our king was taken severely ill; and being led to think this illness might be, in part at least, the effect of his drunkenness, he prohibited the further use of the fermented cocoa-nut sap among his people. Nor has his prohibitory law proved a failure. Thanks to our heavenly Father, our island has been for months almost entirely free from the curse of intemperance.

Building the First Chapel.

On the first of March last, with permission of royalty, we purchased a site for a chapel in the south-east section of Koinawa—the largest village of the island and the residence of the king—and immediately commenced the work of building. This we steadily carried on till May 7, when the house, 40 by 24½ feet, was completed; and on the next day, Sabbath, May 8, the *first Protestant chapel in the Kingsmill Islands* was for the first time opened for the worship of the true God. It will accommodate nearly three hundred. Only one native rendered any considerable amount of gratuitous assistance, but labor was cheap, and the willing hands of Mahoe, Kanoa and Noa, helped on the work apace. It may be of interest to note, that Noa assisted in the erection of the first church edifice in Honolulu, the second, and also the third—the *stone church*—which will doubtless long stand, a monument to the triumphs of Christianity. You may ask what material we have in the Kingsmill Islands for church building. I reply: "The tree of a thousand uses," and the pandanus; the two which furnish the principal vegetable food of the natives. Of the former, about twelve, and of the latter about fifty were employed. Three cocoa-nut trees made six main posts; two, the two plates; and fourteen pandanus trees, seven pairs of rafters. The principal labor was in preparing the frame-work for the pandanus-leaf thatch. For days and days men were employed in *adzing* out cocoa-nut trees into long strips, one tree making about eight. These, lashed to rafters and ridge-pole, formed the desired lattice work. Every leaf of the thatch was separately sewed, the needles being almost invariably of human bones. The sides of the chapel are an open picket-work, of cocoa-nut leaf stems. Within are a few long seats, a ground floor, matted, and a very humble pulpit, where it is my privilege to preach Christ. The chapel was dedicated to the worship of Jehovah,

September 11, during the visit of the Morning Star. Capt. Brown and his mate, Mr. Gulick, addressed our people, on this occasion of special interest.

Congregations—Want of Decorum.

Our chapel has never yet been crowded, although very nearly if not quite two hundred and fifty people live within three minutes walk of the building. The average Sabbath attendance would scarcely exceed fifty. Of those most regularly present, the king is one. At first, he had little idea of decorum, frequently entering the chapel whistling, and sometimes not removing his hat, even after being seated. The people generally are very slow to learn propriety in the house of God. Many of them, caring little if any thing for the truth, habitually sprawl themselves out to sleep; and not a few often laugh, talk, and move about. Children, knowing scarce any parental or other restraint, would make the church of God a play-house. Reverence for any thing is almost unknown to this people. Probably very few tribes on earth show less outward respect for their king. Attentive eyes and ears on the Sabbath are few, and the utter indifference to the offers of salvation would be very disheartening, did we not know that our heavenly Father hears and answers prayer, and that the kingdom is to be given to his Son.

Religious Services—Hawaiian Helpers.

On Sabbath forenoons, Mahoe, Kanoa and myself address the chapel audience. In the Sabbath school there are several classes. On Sabbath afternoons, Mahoe, accompanied by Noa, preaches at Aonobuaka, a large village two and a half miles north-west of the chapel, while Kanoa assists me at Ewena. Mrs. Bingham has also an interesting Sabbath school class there. We go by water. In addition to our Sabbath services, Kanoa and Mahoe make frequent tours, preaching in all the villages of the island. They have thus done much, we trust, in

imparting a knowledge of the unity, character and commands of God, and of Christ as a Savior.

An Idol Overthrown.

The occurrence now mentioned by Mr. Bingham will remind the reader of intelligence which reached his father, and the other missionaries, when they first landed at the Sandwich Islands. Would that this might be the prelude to as great a moral revolution as has been wrought in the Hawaiian group.

Superstition, in part, is yielding. We can hardly as yet report the fall of idolatry, but you will rejoice with us in a step towards it. At the midnight hour, on the 20th of June last, the people of Koinawa, who were spending the night in heathenish chanting, declaring there was "only one God—Jehovah," assailed the great stone erected in the centre of their village to the honor of Tabuarike, the principal deity of the Kingsmill Islands, and overthrew it from its site of honor, in spite of a resistance so stout as to retain a fragment firmly imbedded in the ground. We listened to the tidings in the morning with interest, and some incredulity. A visit to the spot, however, left no longer room for doubt. Tabuarike had been hurled from his throne, while the surrounding platform, upon which offerings of food were wont to be laid, had been entirely removed, and there remained not one vestige to mark the spot near which I had often stopped, to teach the benighted heathen that Jehovah alone was God. At some distance lay the humbled and dishonored spirit-stone, and at a subsequent date we found it rolled quite into the lagoon; where I hope it may long remain, unless it may be needed as a corner-stone for some future church. It has no carved eyes, or nose, or mouth, or ears, but it would prove an interesting relic for the museum in the Missionary House, as being the first fallen spirit-stone of the hundreds which we earnestly hope are to be speedily overthrown throughout this group, by the triumphs of the cross. Thanks be to God, which giveth

us the victory through our Lord Jesus Christ.

Obstacles and Trials.

Mr. Bingham proceeds to speak of some of the obstacles which he encounters in the prosecution of his work. Engaged in efforts to translate the Scriptures, he is of course embarrassed by the poverty of a language used by a people shut up on coral islands, with neither river, mountain or hill; without civilization, science or art, to any considerable extent; and with so few correct religious or moral views. He has "only eleven chapters ready for the press." There is little desire for reading or education among the people. Mrs. Bingham has tried to maintain a regular school, but the attendance has been very irregular. Some were making good progress.

The want of a better boat is a great obstacle to visiting other islands of the group, for missionary purposes. A boat ordered and sent from New England was lost in the wreck of the "Fleetwood," off Cape Horn, and the loss was felt as a serious trial. But in October, lashing his "little boat," presented by Captains Coffin and White, to the largest of two war canoes going to Tarawa, he visited that island, accompanied by Mahoe, and in one week they preached in "about thirty-three of the more important villages" there; addressing in all, "some 1,600 savages, of whom many for the first time then heard of a Savior." During the tour, Mahoe attempted to take a census of the island. "The result gives a population of 3,734." The population of Apaiang, Mr. Bingham now thinks, does not much exceed 2,600. Touring on Tarawa was found to be very arduous, owing to extended lagoon flats, which cannot be passed by a boat at low tide, and "channels from five to fifteen rods wide, over which the natives wade at low tide, and swim at high tide."

Having spoken thus of some trials, he adds: "But how utterly insignificant are any of our trials in comparison with the joy of preaching Christ to these poor heathen. We are happy to labor here, and would rejoice—oh so much—in stronger eyes and throat for the service of the blessed Master. We trust we are thankful for what we have. We live in the midst of 'men, immortal men, wide wandering from the way, eclipsed in night, unsanctified, unsaved.'"

A Plea for the People.

Mentioning that "murders and suicides occur here as well as in more civilized coun-

tries;" that "the dark places of the earth are still full of the habitations of cruelty," and that "infanticide is very common;" he writes:

Who will stay away from this needy field because of any physical privations? When I remember China, Japan, India and Africa, my pen is well nigh paralyzed. Can I ask for fellow laborers, when *hundreds of millions* of heathens there are arrayed against the *tens of thousands* here? But here is my plea—Christ died for these poor souls! It is utterly impossible for them to cross the wide ocean in their frail barks, in search of that Savior. Unless the Gospel is *brought to them*, they must perish. While Xavier penetrated to the most distant portions of Asia; while rumors of a coming Savior were familiar to the wise men of the East; while the cross has been for centuries trampled upon in Japan; a race of people discovered within the life time of some now living have lived here, probably for more than eighteen centuries, in utter ignorance of a Savior's love. Remember them in your prayers; remember them in your deliberations when staggered by the expenses of the "Morning Star," the only link which brings them in contact with God's people. The tract, the Bible, the catechist, the preacher, have traversed and will continue to traverse the plains and mountains of Asia and Africa. No ocean prevents. But here, dreary wastes of waters ever roll about us. They cannot be passed. They will forever debar this people from a knowledge of Christ and heaven, unless Christians shall remember them. My heart is touched for them; help us if you can.

EBON ISLAND.

LETTER FROM DR. PIERSON, OCTOBER 7, 1859.

It has already been announced, that Dr. Pierson returned in the *Morning Star*, with his family, to the Sandwich Islands; specially on account of the failure of his wife's health, but with his own health also much impaired.

In this letter, written a short time before he left his field, he gives some general statements respecting the work at Ebon, leaving particulars to be furnished by Mr. Doane.

Kindness of the People—Congregations.

Since the *Morning Star* left us, about the middle of last December, our work has gone steadily forward. We have had trials and difficulties to encounter, which have at times been severe, but they are only what we have in common with others among such wild savages, in all parts of the world. There have no *strange* things happened to us, but such as have occurred elsewhere, and will occur, till heathen savages are no more found. The people still treat us with respect and kindness, and though the novelty of our residence among them has worn away, their desire to have us here has not in the least abated; but has rather increased, as their curiosity gives place to confidence in us as honest and true men, who seek their welfare.

The migratory habits of the people have had an influence in making our Sabbath congregations variable, though the attendance has always been good. Since we opened our church, on the 15th of May, we have never had less than fifty present, and several times there have been as many as two hundred and fifty. And the increasing interest, as shown in the attention they give to our discourses, is such as greatly to encourage our hearts. Though there is nothing indicating any special interest in the religious truth we preach, still the general habits and conduct of the people are improving in many respects. Their wild, rude, savage manners are being softened down, and they are getting to be mild and quiet in their conduct; so that, recently, we have suffered but very little annoyance from ill-behavior.

Influence of the Missionaries—Tattooing.

The moral influence of our teachings is also beginning to be felt by the people, and in many respects they are

yielding to the power of truth, so as at least to feel some restraint. The most marked case of this kind is in regard to tattooing. Once in five or six years, the people spend some two months in tattooing the young men and women that have come to adult years within that time. And it is in connection with this ceremony that they have their highest order of religious exercises,—the most formal and sacred that they perform. At this time they suppose their two superior deities descend to the earth, to attend the tattooing; so that every thing connected with this is of a religious nature, performed in the presence and under the special direction of their superior deities, who, they say, taught men to tattoo. It is only in connection with this act that they worship these superior deities, all things in nature being under the care of inferior gods. In fact, they have no other formal religious exercises, so that this is the religious rite of the people. It cannot be done except under the superintendence of the highest chiefs, who conduct all the religious part of the ceremonies.

About eighteen months ago, a high chief asked me if it would be lawful for them to tattoo upon this island. We were then ignorant of the religious nature of the act, and so inquired of him why he asked such a question. He replied: This island belongs to Jehovah, since missionaries reside on it; and if he forbids our tattooing ceremonies, we will go to another island, where there are no missionaries, and which has not been given to Jehovah; and there we will worship the gods of these islands, and tattoo.

There was very little more said upon the subject for about a year, when we heard that they were actually making arrangements to go to another island for this purpose. We then told them that it is just as wrong to worship false gods upon another island as upon this; that Jehovah is the God of all islands, and of the whole earth, and no part, or

island, belongs to any other god. But this they deny, and say that, as our God has no missionaries or subjects upon that island, it does not belong to him. So, about a month ago, some seven or eight hundred people left here for the island of Tiluth, or Jiluth. This may serve to show that the truth is making some impression on the minds of the people.

REPORT OF THE EBON STATION.

Church Building.

IN addition to the general statements made by Dr. Pierson, in the foregoing letter, a report has been forwarded, written by Mr. Doane, but signed by both the brethren. After speaking of the failure of Mrs. Pierson's health; the serious illness of Mr. Doane's youngest child, who had been three times, apparently, near the grave; and the presence on the island, of two foreigners, trading in cocoa-nut oil, the report states:

In the spring we were enabled to erect an edifice, twenty-four by thirty feet, for a church. It is all of native material. Sitting as natives do, it will contain three hundred souls. We were happy to get such a building, as it saves us much confusion in the use of our own residences. It is also more appropriate to assemble the people in a house dedicated to the worship of God; and the sacredness of the place has not a little restraining influence. The idea of erecting such a building at first impressed our high chief quite favorably. It would be a large job, would bring him considerable *pay*, and would also show their regard for Jehovah—our deity. But before it was finished his zeal slackened not a little, and frequently he had to be reminded of his contract. However, after some six weeks of toil, on the third Sabbath in May, it was dedicated to God. The assembly was large, though the high chief himself was absent, not for any good reason. The common people seemed to throng the house gladly. In the sermon, they were told the object of the building; that no

one should sit or sleep or lounge there—inside or out—during the week; and that it was to be no place of work. To all this there was a willing response. The house is called "the house of Jehovah," and it is not a little interesting to see how, during the week, none go there to sit, sleep or work. We have no doors up, and no windows; yet not a native has been inside of that house, that we know of, till one of the missionaries has led the way. This rigid regard for what is tabooed is a pleasing fact to meet in heathen lands.

Congregations—Schools.

Since the erection of this building, as indeed before, we have had service every Sabbath. Our audience has ranged from fifty to two hundred and fifty. From the time it was completed till the last of August, we had about two hundred souls each Sabbath. And we have plainly taught chiefs and all, that no accidents of birth are known in the kingdom of heaven; that "except ye repent, ye shall all likewise perish."

We have also a Sabbath school of a few children, after meeting. During the latter part of the winter, we had a day school of some twenty scholars. It started well, and we had a small house for such uses erected; but the ardor for learning has subsided, and the house stands unoccupied. Just at this date, however, some few children are coming to be taught. We have had a primer printed, of twelve pages, and some hymns.

Migratory Habits.

Our work is not a little hindered by the migratory character of this people. During the summer, they are fond of making excursions to other islands of this range. Early in the spring, our high chief sailed for *Namerik*, an island seventy-five miles north-west of this. In June he returned, accompanied by a large fleet of proas. A little while after this he sent one of his leading men to Jiluth, with a small fleet, which

returned accompanied by some twenty sail. From this time to the first of September, we had about all the high chiefs there are in this whole range, at this island. At that time, all the chiefs left us again, with forty proas, and at least eight hundred souls on board; and now we have not a high chief on the island, and shall not have for a month to come, and perhaps not till spring. This, however, will depend upon the weather. Yet we have people enough left to furnish an audience, each Sabbath, of from fifty to one hundred adults, not including those living on other islands of this reef. They are mostly our neighbors, from the islet of Ebon proper.

This moving about very much interferes with any plans we may have formed. It is only for a part of the year that we have our high chiefs with us, and consequently many of their attendants, as well as the chiefs themselves, are taught only in a fragmentary way. However, in their migrations they carry a report of us and of our work to other islands, which we, situated as we are here, cannot reach.

Conduct of Chief and People.

Some trials, aside from sickness and this wandering habit of the people, are spoken of; such as unfriendly and dishonest conduct on the part of the ruling chief—asking an extravagant price for things sold to the missionaries and not fully paying for things professedly purchased of them; making unreasonable demands; furnishing domestics and then inducing them to leave, &c. The report then states:

But amid such trials from this head-chief, we have been enabled to go on with our work. In the common people we have found, generally speaking, friends. They are willing to work for us, and anxious to become domestics, if the chief would let them and us alone. We should remark, that our high chief has not become openly hostile to us. No one gives us a more apparently cordial greeting of "love to you;" he is quite frequent at meeting when on the island;

and he is not slow to denounce, most severely, any natives who may chance to be caught stealing our fowls or fruits, or in any way injuring us. He has often scolded them severely because they did not listen to our preaching, obey the word of God, and stop their stealing, lying, and all wickedness. But all this has been but outward profession; secretly he has wounded us. In this he has been deceptive, and we have been obliged to watch him the more closely. Yet we have ever aimed to show him that we were his friends.

Encouragement.

Notwithstanding these and all our trials, we see much to encourage. One cheering fact is, the large number we have to hear us on the Sabbath. It has been said, 'To get a willing ear to the truth is half the battle,' and in this, thus far, we have been quite successful. If we have had no school, and if our chief does oppress, each Sabbath, when there has been a large population, we have had our meeting-house crowded, or at least well filled. And instead of witnessing such conduct as the early missionaries had to meet on New Zealand, and at the South Sea Islands,—seeing warriors in meeting working their war-clubs, or hearing some one shout out: "That is a lie; that is a lie; let us go," all have been attentive. Some have, rather, as we have charged home upon them their wickedness, and the danger of being lost, shouted: "We want to love Jehovah." "We will transgress no more." Of course such expressions are not received by us as all truth; but they are better than to hear laughter at our broken use of the language, or ridicule of the truth.

There are other things which are encouraging, but of a nature not easily to be put on paper. They must be experienced to be understood. One needs to have landed here when we did; to have seen things as they then were; to have passed through all the

circumstances of the intervening time, to appreciate them. *We* love to look at them, for to us they are significant and important changes.

ASCENSION ISLAND.

LETTER FROM MR. STURGES, OCTOBER 14, 1859.

Joy in Sorrow.

REFERRING first to matters of personal interest Mr. Sturges writes, most cheerfully:

The Lord has been with us during all the past year, causing all our cups of blessing to run over; for which we hope grateful hearts are not wanting. We had a darling son given us, and then our house and hearts were full of joy. He was called to take his place on the angel side, and now we will love heaven more and this world less. Three little infants, one from each of the original mission families on this island, now sleep side by side, in the grave yard at this station, with the faithful Kanikaula, the first offering of his nation to the heathen, to keep them company. Blessed sleepers! We shall often go to your resting place, not to weep, but to study the true art of living, and thus live for heaven. Little Ella says: "Baby s'leep now; by by waken." And so he will. Blessed hope—"I am the resurrection and the life."

"Put not your Trust in Princes."

Turning from such incidents to the general prospects of the missionary work in which he is engaged, our brother says:

There has been little change in the affairs of this station since I wrote you last spring. The death of our Nanakin's wife is perhaps the most marked event. She died last July, after a protracted illness; and we scarcely remember feeling a death, out of our own family circle, more than we do hers. She had so changed her conduct towards us that we valued her much as a neighbor and friend. In many things she had greatly

reformed, and oftentimes seemed to love the truth, and to be desirous of salvation. Especially was this the case during the first part of her final sickness; but towards the last, her relatives and priests overcame her, and she allowed heathen rites to be performed for her recovery. She died a heathen, after having come almost to the kingdom of light and life! Her husband also seemed, for a time, to be given up to work the will of the devil. When he yielded to the entreaties of the priests to have the native ceremonies performed, he lost all interest in us and in religious things, and entered, with all his old interest, into heathenish rites. After some weeks, however, he seemed to recover himself and give some evidence of sorrow. Most of the time he has been attentive to instruction, and we still have hope that he will cast off his island gods. One lesson I have learned from him—that it is not safe to put trust in princes. I have been expecting God would convert him, and thus bring about a great change among his people; but He sees it is better to have the work begin among the common people, and we renounce all human reliance, trusting to the silent, slow working of the truth among the mass.

Preaching—War.

During the summer I have had but one regular preaching place on the Sabbath, and though the whole number attending has been less than when I had several out-stations, I think more good has been done. We have two services here, and I am saved much exposure to the hot sun,—a great benefit to my head.

A few come regularly from my former preaching places, (though they are much laughed at for it,) and seem to love the truth more for having to put themselves to some trouble to hear it. *Limopecti*, of whom we have long had hope, still does well. She is exerting herself to bring her people under the influence of truth. Several come with her from

her distant station, mostly females; and they must shove their own canoes.

On the north side of the island the tribes have been much at war; the immediate cause of which was the treachery of a white man, who took a boat's crew of natives to an unfriendly tribe, where six of them were killed. The end is not yet. The people on both sides hold themselves ready for an attack at any time. On this side of the island the most friendly feeling exists between the tribes, which, seen in contrast with the war-feeling on the other side, serves to show the value of the things we teach.

We enter upon the labors of the coming year with new interest and strong hope; believing that the Lord has blessings in store for this wasting people. We hope our friends will not grow impatient and lose their interest in our mission, because we do not succeed better in showing fruits of our labor. Let them know, that in due season we shall reap; but we must not faint.

~~~~~  
LETTER FROM MR. ROBERTS, OCTOBER 21, 1859.

#### *Labors.*

MR. ROBERTS is stationed at Shalong Point, on the same island, but not at the same station, with Mr. Sturges. He was associated with Dr. Gulick, who, as was mentioned in April, has now gone to Ebon for a time. When he wrote, the *Morning Star*, which would take his letter, was in the harbor and was to leave in a few hours, so that he was constrained to be brief. He says:

In regard to this station, I have much concerning which I wish to write, and which I regard as of interest to the cause of our Redeemer in this field; but time would fail me to give particulars at present. Let me first of all speak of the care of our heavenly Father, who has watched over us, preserving us from wasting disease and from death. While we have been exposed to dangers seen and unseen, but one accident of note has occurred. Mrs. Roberts, while crossing our harbor in a canoe, with Dr. Gulick



and his daughter, was upset, and but for the skill of Dr. Gulick in swimming, would have been drowned.

My attention has been turned to *secular affairs* for the greater part of the year; more from an apparent necessity than from choice. The mission buildings are now comfortable. I have so far advanced in the use of the Ponape dialect, that I can converse with tolerable ease, and have held a native service for several months, without an interpreter. Still, I am painfully conscious of deficiency in the use of the language. I have done something towards visiting the people at their homes, and instructing them in the great truths of revelation; far less, however, than I intend to do in time to come. It is my purpose to spend much of the present year in going from house to house, and trying to preach repentance toward God and faith toward our Lord Jesus Christ. If this people are to have the truth, it must be carried to them; for they are not in the habit of meeting in large assemblies to hear speeches or talks. They are a wicked, hardened people, steeped in iniquity; and when looking at the exhibitions of depravity among them, I am surprised that any should think the heathen can be saved without the Gospel.

I have spent some time in *printing* since my last letter, having set up and struck off several chapters of Matthew, which Dr. Gulick had translated. Mrs. Roberts and myself have taught individuals, as we have come in contact with them, in reading; but while we regard teaching as an important instrument by which to learn the language ourselves, and to convey religious truth to the minds of others, we still consider the direct preaching of the Gospel as the grand instrument of saving souls. It appears to us utterly futile, at present, to attempt to keep up anything like an American district school.

#### *Foundations Laid.*

A foundation has been laid on Ponape

for a Christian community. The heaven is at work; and although it works slowly, we hope and pray that a remnant will be saved, according to the election of grace. A few have, even now, found Christ precious to their souls, as we have reason to believe. At this station, there are some who give reasonable evidence of a change of heart. But the mass of the people care more, by far, for their *kava* and eating, than for their souls. We trust the time is not far distant, however, when the people shall love and serve God more than their dearest idols. In many respects, this is probably one of the hardest fields in Micronesia. The person who attempts to visit the people must do it, often, by crossing deep "nams" and harbors, against wind and tide, and under a tropical sun. In the trade-wind season, the danger of being "swamped" is very great. Yet, beset by dangers, our hearts shall be confident in the Lord and in the power of his might. We have kept up preaching at Shalong and Tulapail regularly during the year, and have also preached at other places. The largest assembly of natives has not exceeded forty.

#### *Faint, yet Pursuing.*

Clouds of despondency often weigh heavily upon me, as I think of the future of this people in connection with the sea-faring community; and the question arises, have I not mistaken my calling, or the place in which to serve my Master? When I see the influences which come to us from abroad, so withering in their effects, the thought sometimes possesses me, that this may be one of the places concerning which the Savior said, "Shake off the dust of your feet for a testimony against them;" and when the millions of India, China, and Japan are calling for the bread of life, with a written literature, why should this barren field be occupied? But I remember, in the midst of overhanging clouds, that the Lord reigns, and He who caused the light to shine out of the darkness, can shine into

the hearts of this people, giving *them* the light of the knowledge of the glory of God, in the face of Jesus Christ. We earnestly desire that you will remember us at the throne of grace, and this poor, perishing people, for whom Christ died.

### *Sandwich Islands.*

#### *HIL O.*

LETTER FROM MR. COAN, DECEMBER 28, 1859.

MR. COAN, in this communication, makes some report of his field for the last year; giving a general view of the present condition of church and people, and an interesting statement respecting benevolent contributions, and subjects discussed at a recent convention of teachers and others.

Time speeds on swift wing; the year is closing; cares are thickening; yet I must say a word. I have not written you since May;—what changes have swept over the world during the interval! With other portions of the earth, Hawaii has felt a little motion. The elements for good and evil do not slumber here. The great conflict for life or death is still going on. Some of our people are growing wiser and more steadfast in the truth; but others gain knowledge only to increase their sins and augment their condemnation.

Nothing of very special interest has occurred among our Hilo people during the summer. General peace and order have prevailed, industry increases, and the productions of the district are more abundant. Four sugar plantations are in prosperous activity, and other sources of temporal improvement are opening up to the people. Our town improves in buildings, streets, business, etc. Now and then a sad event stirs up our little circle.

#### *Tours—The Church.*

I have made three tours since July, to look after the spiritual condition of this flock; and I purpose to start on a fourth

in a few days. There is a gradual gathering into the church, but the number of deaths exceeds the number of admissions. The congregation of our dead increases. Six thousand of our church members now sleep in the dust. We trust that many of them are with Christ, and if so they are not dead. Our care is for the living. Many run well, and in them we have real joy; but others are unstable, and fill our hearts with fear for their future. Worldly influences, new and strong temptations multiply; and cords which held natives twenty years ago will not hold them now. Nothing but the extraordinary influences of God's Spirit can restrain, control and sanctify the multitude around us. We are, however, remarkably free from outbreking sins. Perhaps no place on earth, of equal size, is more peaceful and quiet than Hilo. We have a full congregation on the Sabbath, and a fair attendance at our weekly lectures.

#### *Contributions—Teachers' Convention.*

The people pay the pastor's salary, and contribute several thousand dollars annually for other purposes. They also take six hundred copies of our Hawaiian newspapers. Cash contributions at our monthly concerts have amounted to 1,400 and 1,600 dollars in a year. Some of our natives contribute one dollar per month, others fifty cents, and many twenty-five cents.

We have just closed a convention of teachers and delegates from all parts of Hilo and Puna. This convention was in session three days, and numbered about one hundred and fifty members, with many spectators. Much time was spent in prayer, and many subjects were discussed with wakeful interest; as, for instance, reading the Bible; secret and family prayer; missions; the conjugal, parental, and filial relations and duties; industry; beneficence; social duties; the Sabbath and the sanctuary; care of the aged, the sick, the poor, etc.; honesty in dealings; debts; mutual watch-

fulness and Christian fidelity; efforts to arouse and save the careless and to restore the wandering. Such were some of the topics considered by this convention. The order was as perfect as that of a parliament, and we feel sure that good will result from the conference.

#### *Special Donations.*

This convention made appropriation of the monthly concert funds on hand, and among other objects, one hundred dollars were appropriated to the A. B. C. F. M. Please accept this as a mite from the Hilo church, in testimony of their love, their true interest in your work, and their feeling of obligation, under God, to your Board, for the many blessings the Gospel has conferred on them. Our church gives \$500 this year to the Hawaiian Missionary Society, and \$200 to our Bible and Tract Society.

When the convention had appropriated most of our funds, and less than \$100 remained, I mentioned the case of Father Chiniquy and his colony in Illinois; giving a brief history of that people and proposing to send them \$50, as we could not come up to \$100. Many were in tears, and many a burst of joy and thanksgiving to God was uttered, as the people heard the story of these French converts from papacy and their consequent sufferings.

It was immediately proposed to raise the sum to \$100; a spontaneous collection was taken up on the spot, the amount was secured, and the sum of \$100 voted by acclamation. Some gave twenty-five cents, some fifty cents, some one, and others two dollars.

#### WAIMEA.

LETTER FROM MR. LYONS, JANUARY 3, 1860.

MR. LYONS is enabled, in this communication, to report, first, a pleasant state of religious interest in his field; and second, very praiseworthy efforts of the people, stimulated by his personal exertions, to provide for themselves comfortable houses of worship.

#### *Review of the Year—Increased Labor.*

The year 1859 has been to me a year of unwonted labor. All missionary years are more or less laborious; but the missionary sometimes has succeeded in reaching a point where, in order to farther progress, an unusual amount of physical and mental effort is required. I *might* have been satisfied with the progress and elevation already reached. School-houses and houses of worship we had, and of a character corresponding with the dwelling-houses of the people; why not be content with these, and allow yourself a little leisure for your own mental improvement, and for excursions abroad, to visit friends, and behold the works of nature and of art? But the missionary's motto is: "Onward and upward."

On the first Sabbath in the year, I preached a sermon, in which I stated what was to be done in this field, and called upon the people to gird themselves, and enter with new vigor on the work before them.

The things mentioned as then requiring special attention, he says, were, first, more faithful effort for the conversion of the impatient; and second, the erection and improvement of houses of worship.

#### *A Reviving.*

The object of all true missionary labor is to convert sinners; but sometimes the Spirit of the Lord seems to call for special effort for the accomplishment of this object, and this call is followed by the communication of additional zeal, faith, and love. The people were visited, but not more than at other times. The extraordinary effort, if there was any, consisted in prayer. We prayed much; unitedly, separately, specifically, by name, perseveringly, anxiously, submissively; yet feeling that we could not let the Angel of the Covenant go till he had blessed us. And he did bless us. We enjoyed a precious revival in Waimea, and some sixty of the converts have been added to the church.

Several other parishes have participated in the reviving influences of the Spirit, and many have been added to the different churches in my "diocese;" but what may be called a "revival" has been confined to Waimea. The first Sabbath in April will long be remembered. The meeting-house was crowded with attentive and solemn worshipers. Before me were seven seats full of converts and reclaimed backsliders. The performance of the baptismal rite, and the administration of the Lord's supper to the numerous communicants, occupied a long time, and at the close I found myself completely exhausted. But it was a happy exhaustion. I had been carried back to scenes long since past, but the memory of which was still fresh and sweet, and for the return of which I had long been praying; and I now enjoyed it. I refer to the revivals of 1837-1840.

#### *Building Houses of Worship.*

Respecting the second matter presented to the church as requiring special effort, Mr. Lyons speaks of having always had much to do with the building of churches in his field—many of them frail structures which had nearly "served their time," and which now needed to be replaced—and of the necessity laid upon the missionary to be "the man" going forward in all such enterprises, and says of the past year:

My thoughts, my pen, my hands, my feet, my voice, have labored, day and night, till the lamp of the midnight hour grew dim, and the voice was sometimes lost in a whisper. I have placed before the people the importance of having neat, decent, comfortable, and pleasant houses of worship; and the way for raising the means. I have planned their churches, and made estimates of their cost, and the kind and amount of materials. I have sent order after order for lumber, &c., and have sometimes gone myself to Honolulu to make purchases, and am even now on the point of going again for the same purpose—(am writing this report while waiting for a vessel.) I keep the account of all moneys received and

expended for church erection. I employ carpenters, and see that they are kept employed and paid. I have labored in getting lumber ashore till a late hour at night; have devoted days to the painting of church edifices; have written letters without number to the trustees and members of the different churches, telling them what and how to do, and urging them onward; have given of my own funds, and begged funds from others, to help on the work; and have prayed without ceasing, for success to crown this last enterprise of my missionary life.

#### *Labors of the People.*

And now, having told what I have done, I must say something about the labors of the people. They have not all been of one mind. Some have had a mind to work and to give, while others have had no mind to either. Many have done nobly. They have made great sacrifices, and have devoted almost their whole time to work, in order to get means to pay their subscriptions towards the churches. On every Friday in the week, since the first of May, you might have seen the members of one church coming into Waimea, with their beasts loaded with native food for sale, to obtain money towards the erection of their meeting-house. Looking into the mountains of Hamakua, you might have seen huts of the rudest construction, occupied by the members of three or four other churches, who were spending nearly all their time in the woods and mountains, for the purpose of gathering pulu, (an article used for beds and cushions,) to be sold to foreigners, from the avails of which their houses of worship are to be built. This is very tedious, self-denying, and trying work.

Mr. Lyons proceeds to give some account of the manner in which pulu is gathered, prepared, and taken to vessels to be shipped and exchanged for lumber; and then of the very severe labor of unloading the lumber when it is brought on the Hamakua shore—the people "struggling hard and long in the water

before it is safely on the rocks," and then having another long and hard pull to get it up the steep, precipitous "palis," and to the site of the church.

Besides these ways of obtaining means, I might mention the raising of Irish potatoes, the making of mats, salt, &c. One church built a school-house, and appropriated all the avails towards the building of their own meeting-house.

Carpenters are now at work on five houses, and the sixth is soon to be commenced. These six, and perhaps a seventh, we hope will be completed and dedicated, if paid for, during the year 1860. Four will remain for 1861, and another to be made over and improved. So you will see that I have on my hands the building of twelve churches. These, added to the two already completed and in use, will make fourteen. They will all be surmounted with towers, steeples, and bells, and will present the real, unmistakable church appearance. Each house, with the church occupying the house, is furnished with a native sub-pastor, deacons and elders, and a board of trustees; and all are visited by myself three times a year, with the exception of one remote church, which I visit but once a year.

The volcano that burst out of Mauna Loa in January last, is still in action; the volcanic stream constantly pressing seaward, and discharging into the waters of the ocean. It is nearly a year since the flow commenced, and it is flowing on still, forming one of the wonders of this part of the world.

---

### Madras Mission.—India.

LETTER FROM MR. WINSLOW, JANUARY 14, 1860.

#### Help Wanted.

MR. WINSLOW mentions the addition of "two lads" to the church at Royapuram, on the Sabbath before he wrote, and then speaks of the need of an ordained missionary for that station, now occupied by Mr. Hunt, the printer. Having alluded to the past history

of the station, and spoken of the operations of other missionary societies in Madras, he remarks:

This mission of the Board has *very strong claims to a reinforcement*, even looking at the native work in the villages; and if preaching to multitudes in the streets of a city is an object of desire, here are 700,000 heathen and Mohammedans, among whom congregations may be collected almost any where. There is no need of going long distances to find hearers; there are perishing souls, by thousands, on every hand. There are also great interests here connected with the press, which ought not to be left dependent on the life of one or two men. It cannot well be given up, for it was never more important, or useful, than it is now. But I cannot enlarge. Our cry is, "Men of Israel, help."

In another portion of his letter he says:

We have some fresh arrivals of missionaries from time to time, but the number in India scarcely increases, notwithstanding the encouragement some societies have given of large reinforcements. The London Missionary Society have, *on paper*, taken two new stations in the Cuddepah district, and two each, in the districts of Salem and Coimbatore; but they have as yet sent out only *one man*, while four of their old missionaries have left for England. I hope the "Awakenings" will bring forth a better supply of laborers and call forth funds for their support; and I trust that your jubilee year will not only free the Board from debt, but give it the means of greatly extending its operations.

#### United Communion.

But the most interesting portions of this letter are those which speak of a united communion season, on the first day of the year, and the observance of the second week in January as one of special prayer. Mr. Winslow writes:

On the first day of January there was a "United Communion" of the different missionaries in Madras, excepting those



of the Church of England. It was a most interesting season. Probably more than two hundred communicants, English, East Indian and native, connected with the different missions, sat down together at the table of the Lord. Though there were no *ministers* of the Church of England present, there were several ladies and gentlemen, members of English churches, with us on the occasion. Mr. Jenkins, of the Wesleyan mission, preached a very good sermon, I had the privilege of presiding at the table, and Mr. Hall, of the London Society, Mr. Campbell, of the Free Church of Scotland, Mr. Wright, junior chaplain of the Scotch Church, and Mr. Claxton, minister of the Baptist chapel, all made addresses or led in prayer. It was "a feast of fat things," in this barren land.

#### *The Week of Prayer.*

This United Communion was agreed upon at the Missionary Conference held at Chintadrepettah in December; and at the same time it was agreed to comply with the invitation of the Lodiana mission, to set apart the second week in January, of this year, for special humiliation and prayer, that God might be entreated to pour out his Spirit upon India. A committee was appointed to confer with some ministers of the Church of England, and invite them to unite with us. The result was, that a convocation for prayer should be held in the Scotch church on Monday evening; another for Saturday evening was agreed upon, and it was advised that the intervening days should be devoted, as far as possible, to private and social exercises of prayer and praise.

According to this proposal, a very numerously attended meeting was held last Monday, commencing at half past five o'clock, P. M., and continuing for about two hours. There was not accommodation in the large church for all who assembled, and many were obliged to stand through the whole service. Three clergymen of the Church of England, the senior chaplain of the Scotch

Church, and two missionaries took part. There is to be another similar meeting this evening. All speak of the season on Monday evening as very refreshing and encouraging, in reference to the spirit of prayer which prevailed and the evidence given of real Christian union.

"Ask of me, and I shall give thee the heathen for thine inheritance," is the invitation and promise of the Father to the Son. The Son has ascended on high, and for more than 1800 years has made intercession. The fulfillment of the promise is delayed, perhaps for want of intercession on the part of Christ's members. The whole spiritual body, head and members—Christ and his people—may be required to unite in sympathy, in continued asking, in faith, before the promise can be fulfilled. It is, then, encouraging to see such a spirit of prayer beginning to prevail. Oh, for an outpouring of the "spirit of grace and of supplications."

---

#### LETTERS FROM MR. HUNT.

IN connection with the foregoing letter from Mr. Winslow, some extracts from letters recently received by the Treasurer from Mr. Hunt will be read with interest. Writing January 10, and speaking of the two lads just received to the church at Royapûram, he says:

One of the dear youths received into our church last Sabbath anticipates trouble if not persecution; as his father threatened, some time ago, to withdraw all support from him if he became a Christian. His reply was, that he had two hands and could gain a livelihood. For some time past his father has kept his clothes from him, to prevent his attending church. His mother, however, was on his side, and fed him secretly, and enabled him to get clothes from the washer-man and come to church. The parents of both converts are sepoys, and they have come to us from the very Sodom of the sepoy lines. I would earnestly request you to make these two lads the subject of united prayer in

your meetings in Boston. All speak of them as very earnest and sincere; but Christ alone can enable them to bear the trial that is, in all probability, before them.

#### *Last Day of the Feast.*

Writing again January 20, he thus refers to the second convocation for prayer, mentioned by Mr. Winslow as having been agreed upon for Saturday evening:

The great meeting in the kirk last Saturday (the last day of the "second week in January") was one to be remembered to the praise of Him who called us together. Verily, it is of the Lord, and we all go forward looking for still greater things than these, even in this year. I am sorry no account has been published, or I would send it you. That large church was quite full, and the solemnity was great. The addresses were most excellent.

The blessing of the Lord is what we want in heathen lands, and upon missions. Nothing can suffice but this, therefore pray for this. "Fear not," brethren. Jesus says so. That is my motto for the year; will you not adopt it at the Missionary House? Just look up the phrase, and see how often it is repeated in the Old Testament and in the New. Missionaries and *Missionary Boards* must live, because Jesus, who was dead, lives; and he thus living, there is no cause for fear. "Fear not," therefore!

---

#### *Ahmednuggur Mission.—India.*

LETTER FROM MR. ABBOTT, JANUARY  
23, 1860.

MR. ABBOTT speaks of having been much employed since the hot and rainy season, in touring, with his family; "stopping in a central place some fifteen days, and visiting the villages around." He mentions some cases of progress and promise, and then refers to the water excitement, and to the influence of caste as opposing the progress of Christianity.

#### *Touring—Promise in the Villages.*

In one village, where we spent some time last year, we found, now, marked progress. Last year, there was one Christian man and his wife living there, and suffering much opposition. Since then, there has been gathered a school of about twenty scholars, among whom are several adults, as well as children, who have learned to read. All the mahars of the village, about forty-five, have renounced idolatry, and they generally attend daily religious worship. Several have united with the church, and others are candidates for baptism. The Christian influence there is felt in villages near by; some persons having been induced to give up idolatry and go to that village on the Sabbath, and at other times, for Christian instruction.

An orphan lad, about twelve years of age, adopted by a woman who was a gosoveen, (a devotee,) and who himself had become a gosovee, was sent from a neighboring town to that village school. On his way he had a river to cross, which had become swollen by the rain. As he came to the bank, he saw a number of people collected together, who, with a rope, were vainly endeavoring to drag out a god that had tumbled into the water. The boy related the circumstance to the scholars of the school, and their comments upon it shook his faith. Within a few days, he tore his beads from his neck, (the badge of his profession,) declared himself a convert to Christianity, and at once took an active part in their prayer-meetings.

His adopted mother, hearing of this change, came at once to take him away. But she too became convinced, and at once resolved to be a Christian; and after being several months under religious instruction, both of them, together with two others of that village, were received into the church at Gahu, on the 25th of December. There are now, at that village, seven professing Christians, and several candidates for bap-

tism. The church to which they belong is ten miles distant, and it is proposed to organize a new church for their accommodation. There is some interest at Rahuri. One person has united with the church and five others are asking for admission. We hope there will be a church formed there before long.

During the past year, twelve persons have united with the church at Gahu on profession, and two by letter. Two have died, leaving the present number twenty-three. Three persons have united with the church at Shingvay on profession, one has died, and two have removed their relation to another church, leaving the present number twenty. A chapel has been built in Wamboree, which promises to be an inducement to some to place themselves under religious instruction, who have objected to going into the mahar quarters of the town. The mission-house has been commenced at Rahuri, and is to be completed by the first of July.

#### *The Water Excitement—Caste.*

There has been a good deal of excitement in this district, in consequence of the Christians taking water from the public tanks. In one village, the people supposing the errand of the missionary to be to defile the water, manifested a good deal of opposition and beat one of the native Christians. The authorities severely fined the offenders, and this has produced a salutary effect throughout the district.

While the water question has stirred up a good deal of opposition, it has opened the eyes of not a few to see the iniquity and folly of the caste system; and it will doubtless result in great good, very much weakening the power of caste generally, and proving quite an inducement to the lower orders to renounce it. We may hope, that the power of caste over the cultivating class will be weakened, and their minds be thus opened to conviction.

At present, all the Christians in our

first northern field are of the mahar caste; all the native assistants of this field are from the same caste, and also all those who are asking for baptism; though there are two or three persons among caste people who appear interested, and of whom some hope is entertained that they love the truth. It will be readily seen that such a state of things is a great obstacle in the way of higher caste persons becoming Christians. Each one feels, that if he becomes a Christian he can associate only with those far below himself in social position, and in habits of refinement. The mahars are generally indolent and filthy in comparison with the mass of the population. The trial to a person of refinement in America, if obliged to renounce all his former acquaintance and to associate only with low foreigners, is perhaps the best illustration of the trial which one of the upper class feels as he contemplates becoming a Christian. A native assistant, or a few individual members of the church, from one of the upper castes, would render the trial far less formidable. But the Spirit of God can overcome all obstacles.

---

#### *Northern Armenian Mission.—Turkey.*

##### *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, FEBRUARY 28, 1860.

THE main object of this letter is to give some account of a recent visit to Rodosto, and of the progress which was witnessed there; but other matters of much interest, because of much promise, in relation to changes in the opinions, feelings and conduct of the old Armenians at Constantinople, are also spoken of.

#### *Change at Rodosto—A Faithful Helper.*

You are aware that for years the evangelical brethren at Rodosto have suffered every indignity from the hands of the Armenians, whose rulers have looked down upon the little band of Protestants, with the greatest contempt,

and have regarded them as lawful prey. In this respect I was happy to find that things had entirely changed. A very kindly feeling now prevails between the two parties, and even the magnates of the Armenian community are disposed to cultivate friendly relations with those whom they once so much despised. Of this I had much evidence during my visit; and I trace it, under God, in great measure, to the wise and at the same time bold demeanor of the native preacher located there. He is a native of the place, and was once a deacon in the Armenian church, and a promising candidate for the offices of Vartabed and Bishop. He was brought to the knowledge of the truth while in the Armenian monastery at Jerusalem. From thence he came to Bebek, where he went through a course of theological study; and now he is laboring in his own native town—a remarkable exception to the rule that a prophet is without honor in his own country.

He has gained the respect of all; and not, it would seem, by the slightest compromise of the truth. He is one of the most forth-putting, aggressive missionary laborers we have in Turkey. I was exceedingly pleased with his plan of procedure. He had seventy-two families on his list, upon whom he calls in regular order, to converse upon spiritual things. The greater part of these belong to the old Armenian church, but they receive him very kindly. I called with him upon two of these families, both of them rulers in the Armenian community. With one, we spent an entire evening. They had a copy of our edition of the Bible in the house, which was brought forward, and passages were read and commented upon, just as if it had been a Protestant family. Mr. Araham, the preacher, goes to the poor as well as the rich, and his great object seems to be, to preach Christ and him crucified to all.

#### *School—Church—Progress.*

Mr. Dwight attended the examination of  
VOL. LVI.

the Protestant school at Rodosto, which has thirty-eight pupils, "more than half of them from non-Protestant families." "The examination was attended by at least two hundred and fifty people, and very general satisfaction was expressed with the manner in which the pupils acquitted themselves."

On the Sabbath, I administered the communion to this small church, of only about thirteen members. More than two hundred persons were present, and the most solemn attention was given to the word preached. Many came, no doubt, from curiosity, and I endeavored to adapt my subject to their particular state of mind; and never did I preach with a greater certainty that I had hold of the feelings of my audience.

This visit has made me feel confident that God's work has really begun in that town. The truth has gained access to many minds. The Bible, in the modern tongue, is now found in almost every house where there are any capable of reading it. Prejudices have been removed, and a great preparation of mind exists for better things. It seemed much like the valley of bones, after bone had come to its bone and sinew to its sinew, and flesh had come up upon the bones, and yet there were no signs of life. We have need only to call upon the *Wind* to breathe into these dead bodies, that they may live.

#### *Civil Progress among the Armenians.*

Turning from Rodosto to the state of things at Constantinople, Mr. Dwight refers to "a silent but deep and thorough revolution" as "going on in the minds of the Armenians in regard to their civil rights;" "to some extent in their relations to the Turkish Government, but more particularly in their civil relations to their Patriarch and the magnates of their own church." The Patriarch has exercised great power, punishing, himself, or getting the Turks to punish any of his people, without consulting any one, unless it might be some of the richest and most influential bankers of his flock. Respecting the change now taking place, Mr. Dwight remarks:

For many years past, however, by order of the Porte, a large committee

elected by the people themselves, and composed chiefly of laymen, among whom are representatives of all the trades, has been intrusted with the duty of attending to all the civil matters of the Armenian community; the Patriarch always being chairman of this committee. And here let me say, that from the first organization of the new Protestant community, such a committee has existed among them; and a code of rules, which was agreed upon by all the Protestants throughout the empire, was printed in the Armenian and Armeno-Turkish languages. So far as I know, nothing of this sort had ever appeared in any of the languages of Turkey before. The principle at the basis of these Protestant rules, was that of *popular sovereignty*, in all the matters committed to them by the Turkish Government. The manner of constituting business meetings; the decision of all questions by majority of votes; and all necessary parliamentary rules, were embodied in this code.

The Armenian committee have lately proposed essentially the same rules for their guidance, and there can be no doubt that they borrowed the idea from our code. Nothing of the sort was ever known among them before. It appears, however, that they find some difficulty in practically carrying out the rules. \* \* But it would seem, from recent occurrences, that the days of arbitrary power are numbered, and that henceforth *law* is to prevail.

In a late number of the leading Armenian paper published here, called the *Manis*, we find a letter addressed to the Patriarch, and signed by ten members of the national council of the Armenians. They begin this letter by stating, that there are certain rules for business assemblies, which are acted upon all the world over; such as—that there can be no regular business meeting unless more than half the members upon the ground are present; that the majority of votes of those present is to decide every ques-

tion; that if a member be absent from the meetings three successive times, without a sufficient reason, he be considered as having resigned his office; and that regular minutes shall be kept of the doings of each meeting, to be read at the subsequent meeting, and corrected, if need be, and then signed by the chairman. They next state, plainly and decidedly, to the Patriarch, that unless these rules are adopted and carried out in their meetings, they shall forthwith resign their places as members; for the simple reason, that to have a council for business and then have the questions that should come before it decided by one or two members, without the knowledge of the rest, is a mere farce.

Now to have a letter like this, over responsible signatures, addressed through a public paper to the Patriarch of the Armenians, is certainly a novel thing; but it shows clearly how things are tending here. In a subsequent number of the same paper, it is announced by the editor, that a meeting of all the members of the national council had been held at a *private house in Pera*, (not at the Patriarchate,) and that it was there unanimously agreed that the above rules shall hereafter be observed. The editor takes the opportunity of remarking, that as this mode of doing business is new among them, it is naturally hard, at first, to carry it into full practice; but that obviously the rules must be fully observed, however difficult it may be; for in no other way can there be a business council that deserves the name. I may just say, here, that the same thing is going on in the Greek community.

#### *Change in Religious Opinions.*

Simultaneously with this change in the minds of the people in regard to their civil rights, is another equally extensive (and even more extensive) change in the *religious opinions* of the Armenian people, which more directly concerns our own work in this land.



Few can be found now to advocate, and still fewer believe, the theological system of the old Armenian church. Some talk, still, against the American missionaries, who have come to this land to disturb their peace; and some are still frightened at the term *Protestant*; but it would be hard to find an intelligent Armenian in all Constantinople, unless among the ecclesiastics, who does not now acknowledge that there are many errors in the Armenian church, and that what is called the evangelical way is the true way. What we need, more than tongue can express, is the abundant outpouring of the Holy Spirit upon the masses around us, and then a very great harvest of souls will be gathered in.

#### BAGHCHEJUK.

LETTER FROM MR. PARSONS, JANUARY  
23, 1860.

##### *Death of a Devoted Laborer.*

THE individual whose death is announced in this communication, has been intimately connected with the work of the Lord in Baghchejuk from the beginning. For many years he has exhibited a singleness of purpose, in laboring for the salvation of his fellow-men, that has had but few parallels in modern times. His consistent life and his habitual self-denial strikingly illustrate the power of the Gospel, and show how speedily, were all Christians like him, our Savior might see his kingdom established in all the earth.

One of the most devoted servants of the Lord in Baghchejuk, called among us the prince of colporters, on account of his zeal and success in the distribution of the Word of God, has recently gone to his reward. His funeral was attended by a large concourse of people. The meeting-house was filled to its utmost capacity, and the doors had to be closed against a large number who wished to enter, and thus show their respect for the departed, but were not able. He was familiarly called *Amoojah*, (uncle,) and under that name has often been mentioned in our corres-

pondence with you, as taking a prominent part in the work of this station. He was among the first converts; a man already far advanced in years when he first heard of Christ, as the way, the truth and the life. By nature an earnest man, when converted he became earnest and bold in the defence and dissemination of the truth. As he was known and highly respected in his business relations, throughout this entire region, it was regarded as an object of great importance, by the Armenians, to regain him; so much so, that the ex-Patriarch of Constantinople, now the Catholicos of all the Armenians, visited him, and sought personally to win him back. Flattering promises and terrible threatenings were alternately resorted to, but in vain.

##### *Persecution—Its Effect.*

His unflinching adherence to the truth, and indefatigable labor to convince others of it, finally brought down upon his head the storm of persecution. Much of his property was wrested from him; his vineyards and mulberry orchards were cut down; he was beaten and stoned; his name cast out as vile, he was called the "*old leper*." In the *Day-spring* for March, 1854, page 38, there is a picture of this man, stoned by a mob. On such occasions he used to say: "Throw away; these stones will be the foundation of our church; the more you throw the broader it will be." By this he meant, that the more the cause of Christ was persecuted the more it would prosper. In 1856, when we were building the meeting-house, he brought a bushel-basket full of stones and bricks, to be incorporated in the foundation wall, which had been thrown through his windows and doors in the times of persecution! In the brief interval before his death, it was his happiness to see a church of fifty members, and a congregation of from one hundred and fifty to two hundred, regularly worshipping in that meeting-house.

I have heard him describe the effect of persecution in his own case in this way: "The truth in my heart was like a stake slightly driven into the soft ground, easily swayed, and in danger of falling before the wind; but by the sledge-hammer of persecution God drove it in, by successive blows, till it became immovable."

### *Labors for Christ.*

His working power, like every thing else in his possession, was consecrated to Christ. With great self-denial on his part, two hundred piasters a month, (about \$7,) enabled him to give all his time to street preaching and the sale of the Scriptures. As a bookseller he was eminently successful and faithful. Not contented with sitting in the book-stall, waiting for purchasers, he used to shoulder a basket of books, and go through the market, and the streets and lanes of town and city, offering for sale the "Holy-Book;" the "Book that would not lie;" the "Infallible Guide;" and proclaiming, in a loud voice, its divine origin, man's need of it, and its light and life-giving power. This he did, as time and strength permitted, through this district, from Broosa to Angora and from Bilijik to the Black sea. He every where either carried with him, or had near at hand, a supply of Bibles in the Turkish, Armenian, Greek and Jewish languages. Probably not less than one hundred thousand persons have heard from him the proffer of the Word of Life.

About two years ago it was found necessary to discontinue his allowance. Upon this the enemies of the truth tried to embitter his mind, and alienate his heart from the work; saying that he was cut off—deserted. But not a word of dissatisfaction ever fell from his lips. He knew the money would be used in some other way, and perhaps be more productive of good, in which he would rejoice. He did not cease from his chosen work, to go back to the business of the world. His call to work in the

Lord's vineyard was from the Lord himself. By selling some of his remaining property, with the occasional aid of the church, he was enabled to "follow his calling," except when interrupted by sickness, to the end of life. *Being employed*, or not, made no difference with him; his zeal and faithfulness went on, undiminished to the end.

The Word of God was his constant companion. He was so familiar with it that he could turn with facility to any passage desired. He walked with God. He was a man of prayer. His happiest moments were seasons of devotion—private, social and public. I should say, rather, that next to the work of bringing others to Christ, his delight was in prayer and praise.

He has rested from his labors, but his works follow him. Before he died, he could rejoice in a rich harvest from his own sowing; but a greater harvest is yet to be reaped from the seed so widely scattered by his hand. He has gone, a sheaf of the first fruits of the work in Baghchejuk. He "came to his grave in a full age; like as a shock of corn cometh in in his season." May we who remain follow his bright example of faithfulness and earnestness in the Master's service.

At the close of his letter, Mr. Parsons states that one member was admitted to the church January 22, and that "the school is in an interesting condition."

---

LETTER FROM MR. GREENE, FEBRUARY 20, 1860.

### *Interest at Adabazar.*

MR. GREENE, associated with Mr. Parsons in the Baghchejuk field, but residing at Nicomedia, mentions the establishment of a noon-day prayer-meeting, a few weeks before he wrote, "in the back room of their book depository" in that city, which has met with a good degree of success. He speaks of a like meeting at Constantinople and says: "We trust that soon, at every missionary station in this land, the voice of noon-day prayer may ascend to God, for the out-pouring of the blessed Spirit." But his letter has refer-

ence, mainly, to a pleasant state of religious interest at one of their out-stations.

He who is the hearer and answerer of prayer has begun to bestow the wished-for blessing, in the city of Adabazar. From the first of December, the number of attendants on the preaching of the Gospel there has been increasing. In almost every house or shop which the brethren have visited, either to read the Scriptures or to pray, they have found sincere listeners. By many of the old communion, the inquiry has been made of our brethren: "Which, indeed, is true; what you say, or the teachings of our church?" Others have said that they desired to seek the salvation of their souls, but they sincerely believed that that salvation is to be found in their own church. One man, of the old communion, publicly declared that he was ready to do anything for his salvation, but he was not yet persuaded that he must go outside of his own church to find it. To all such, our brethren, instead of striving to show the uselessness of rites and ceremonies, and priestly confessions, have wisely replied by putting into their hands a copy of the New Testament, that there they might find the way of truth and life.

#### *Unsuccessful Opposition.*

About the middle of January, the priests of the old church, becoming fearful of the consequences of this spirit of inquiry, summoned to their aid a Vartabed from abroad, who came and began to excite the people against the Protestants. Some, through fear, withdrew their children from the Protestant school. But on others, this preaching of the Vartabed had a good effect; for they determined to go to the Protestant chapel and decide for themselves as to the truthfulness of the things spoken against our brethren. Shortly after his arrival, this preacher received an anonymous letter, severely censuring the course he was taking. The letter inquired: "Why do you speak so much in vain? Our ser-

vice is idolatry; the truth is with the Protestants. If you do not believe it, go yourself to their chapel and listen, and see if they do not preach the Gospel." The letter was long, and was filled throughout with citations from Scripture. It was the means of awakening many minds. Every one inquired, Who wrote it? The Vartabed and others said it was written by the Protestants. But it did not come from them; it was from some one of their own communion.

The preaching of the Vartabed, and the promulgation of this letter, only augmented the spirit of inquiry among the people. According to the last accounts from our brethren there, the number of attendants on the preaching of the Gospel had so increased that there was no longer standing room for them in the chapel. Frequently has the remark been heard: "The more the poor Vartabed traduces the Protestants the greater is the number of those who go to hear their preaching." We rejoice to say that our helpers appear to act prudently, and to labor with the love of Christ in their hearts. The preacher is an able and worthy brother, whose great joy it is to preach the cross of Christ to his countrymen. He writes that, recently, two women, who had bitterly opposed their husbands when they became Protestants, and who afterwards deserted them, have both become reconciled, and have themselves received the Gospel. Another interesting item is, that the *children* of the brethren have established a prayer-meeting among themselves, and already several of them give good evidence that the Spirit of God has renewed their hearts.

I have given a few of the signs and incidents of the good work which the Lord has graciously begun in Adabazar. We bless him for the encouragement which it has afforded to our own souls; and we beg the friends of Jesus to join with us in prayer, that the Holy Spirit may continue to guide and bless this

work, so that the result of it may be the conversion of many souls to Christ.

The Church of Adabazar has paid into our treasury, as the amount of their monthly concert collections for the past year, fifteen dollars and five cents.

### *Southern Armenian Mission.—Turkey.*

#### *AINTAB.*

LETTER FROM MR. SCHNEIDER, JANUARY 5, 1860.

THE various statements of this letter present the aspect of affairs at Aintab as encouraging. Mr. Schneider first refers to collections made by Protestants for the poor, and the influence of such efforts upon Mohammedans; one of whom was heard to say: "These men provide for the poor. That is right—they have the true religion." He next mentions the monthly concert, and the interest felt by the Protestants in that meeting and in the intelligence there communicated. At the December concert there were supposed to be about six hundred persons present, and "a deep interest was awakened, specially by statements made respecting the progress of the work among Mussulmans." Other portions of the letter will be read with satisfaction.

#### *Interest among the Young.*

For some time past, my attention has been arrested by the appearance of a lad in our congregation, some twelve or thirteen years of age. I first noticed him during a sermon, his face buried in his hands, and himself engaged in earnest prayer. A few minutes after, as some important truth dropped from the mouth of the speaker, he was again absorbed in prayer; and so to the end of the discourse, every few moments his head would drop, and his lips move in silent supplication. From this time my eye was often upon him, and I frequently saw him in the same posture of devout attention and prayer, his lips moving rapidly, and all the lineaments of his face so drawn as to prove that his heart was full of emotion. As my eye fell upon him in these interesting cir-

cumstances, I could not but hope that he was to be one of the many gems which the Savior is gathering from among this people, for his crown.

At our communion season, on the first day of the year, thirteen were admitted to the church, and among them was this lad. His case is a very interesting one, as showing so clearly the operation of the Spirit in the heart. Being the first case of conversion among those so young, it excites much interest, on the part of the officers and other members of the church.

Besides this lad, there are six others, or more, of about his age, who seem specially interested in regard to their salvation. Not long since I preached a sermon to the children, when one of the little girls seemed much impressed. She went home in a very serious mood, and after some conversation with her parents, said she had concluded to take off her beads and sell them, and give the money to the poor. This she did; and other little girls, to the number of about thirty, prompted by her example, did the same thing, so that quite a little sum was thus gathered. This girl is still serious, and her parents feel much encouraged in regard to her.

#### *Adults Learning to Read.*

There being many adult males in my congregation who cannot read, we have recently made an effort to stir them up to acquire the art. They were invited to remain at the close of a service, when we urged it upon them as a duty. The result has been, that eight night schools, in different parts of the city, have been opened, and one hundred individuals, or more, are engaged in learning. Some of them are men thirty-five or forty years of age, though most of them are younger. It is very interesting to see such adult men, by the side of a feebly burning light, bending over the pages of the primer to decipher its meaning. Probably some of them will be discouraged and not succeed; but many, or most of

them, will thus become able to read the lively oracles.

#### *Increased Attendance on Schools.*

Our four common schools have lately become much enlarged, there being about 500 children in them all. This is too great a number for the best improvement of the children. The increase is owing, principally, to the large number of children who have come from the Armenians. They continue to pour in upon us, so that we hardly know what to do. To accommodate all the new comers, we ought to open two more schools at once. By locating them at a distance from those we now have, and in Armenian quarters of the city, most of the pupils would be Armenian children, while a few Protestants would be found among them. The exceeding desirableness of these schools lies in the fact that, to a moral certainty, the great majority of the children attending them would in the course of a few years become Protestant. The teachers would be pious men, and the Bible the textbook; regular catechetical instruction would be given and hymns learned; in a word, the whole moral influence of the schools would be against the errors of the Armenian church, and in favor of a pure Gospel.

It is to us a matter of surprise, that there should be such a readiness on the part of the Armenians to consign the education of their children to us. It is an extraordinary opening of Providence for the introduction of truth among the rising generation, and our people have become deeply interested in the matter. The leading men in the community recently spent a large part of a night in devising means for raising their proportion of the expense for these and the other schools. It seems to be a clear call of Providence, both to them and to us, to go forward and occupy the new ground.

#### *Other Pleasant Indications.*

Mr. Schneider speaks of "some favorable

signs among the people," mentioning specially the case of one female, who seems "in a most anxious state of mind and deeply sensible of her sins," and then says:

A day of fasting and prayer was recently observed. There were public services in the forenoon and afternoon. Addresses were made and prayers offered, and a good degree of interest was manifested. Both the community and the church are in a very pleasant state. The external prosperity of the work, on the whole, was probably never more gratifying. The influence of Protestantism, both among the Armenians and others, is decided. Our religious services are well attended, and the preached word is listened to with interest, and often with deep impression. The Sabbath audience is about one thousand. There is no special spirit of inquiry actively at work among the Armenians, but it is not wanting. Some of them come to our service every Sabbath, and accessions from them are continually received. Quite a number of adults now learning to read are Armenians, and are thus being gradually brought under the influence of the truth. By the public preaching of the word, by means of the common schools and the Sabbath school, and by the personal efforts of church members and others, an impression is being constantly made on the Armenians, who seem to be, at present, in a state particularly encouraging to all suitable efforts. What we need most of all is a special divine influence, such as is being experienced in so many parts of Christendom. For this we would ask the prayers of all the friends of missions.

#### *MARASH.*

LETTER FROM DR. PRATT, NOVEMBER 16, 1859.

#### *Visit to Albistan—The Journey.*

THIS letter has been long in finding its way to the Missionary House, but the account which it furnishes of a visit to Albistan, and



of the prospects of the missionary work there and in the region round about, will be as new to the reader as if it had appeared earlier. Dr. Pratt left Marash October 5, and says:

We were soon over the mountain, and all day were in the pine woods of the the northern slope of Achur Dag, till at night we encamped on the bank of the Jihan. Our tent did good service in a rainy and cold night. Early in the morning we entered the pass of the Taurus, through which this rushing river finds its way, and all that day, were creeping along precipices on narrow ledges, or clinging to the sides of steep hills. Once, on our return, a pack-horse, missing his footing, fell from one of these narrow paths, and was instantly killed. The scenery was grand in the extreme;—rock upon rock; frowning precipices one after another almost endlessly; and the river roaring at the bottom of the valley in maddest fury. When about nine hours from Marash, we came to the bridge on the Zeitoon road, burned some weeks since by the Zeitoonites, when the Pasha led an expedition against them for the sake of compelling them to pay large arrears of taxes—an attempt in which he was unsuccessful. Some twelve hours from Marash, under a threatening precipice, on the right bank of the river, are the forges of the Zeitoonites, for fear of whom, no Protestant has heretofore been able to pass over this road. I am happy to say that I met with neither injury nor insult, and esteem this as one sign of the softening down of this bigoted people. On Friday, the 7th, (your last day at Philadelphia,) we turned off from the pass and crossed the mountains, and our rain became snow. We had exchanged the summer we had only three days before, for a cold wind in our faces, and a heavy snow-storm, for two hours. We suffered but little, however, and on Saturday the 8th, arrived at Albistan.

*Calls from Mussulmans.*

The next day, besides the Protestant

brethren, all of whom came to see me, I had two calls from Mussulmans. One was an old and poorly dressed man, who immediately asked me to read. I opened where I had just been reading, and we were soon discussing the meaning. I had many a talk with him afterwards. He was once in comfortable circumstances, but some years ago began to seek salvation, gave up his business, and lives now on a mere pittance. He denies Mohammed, and accepts Christ as God, sacrifice and Savior; but has many crude notions about "denying the flesh," about "dwelling in love" and "dying to the world." Half mystic, half ascetic, he is not, I fear, a Christian, and perhaps never will be.

I had calls during the week from ten Mussulmans, all of them talking freely about our doctrines. They acknowledge Christ's divinity, and some of them reject Mohammed. They are rather heretical Moslems than Christian inquirers, but their well-known sentiments, and their uniform approval of Protestantism, give an opportunity for labor among this class of people, which is scarcely found in any other place in our field.

One young man, not connected with those mentioned, has been for a year or two under the influence of the truth. He seems to be a renewed man, avoids sin, is conscientious, and keeps the Sabbath. Many know of his position, but as yet he lives in peace; may he be the first-fruits of a great harvest. I heard also of another in Marabur, a village some twelve hours or more to the west. A Moslem priest, of much repute, took one of our brethren aside one day, and asked him if there would be any protection for him if he should preach Christ. He had obtained a New Testament, and had no faith in Mohammed. Doubtless he is not a solitary instance of such secret conviction, and some day—who knows how soon—the whole land will be open before us, and we shall be called to go in and possess it. But where is the Joshua, or the host who are to do battle?

*Yarpuz—Prospects.*

From Albistan Dr. Pratt went to several other places, respecting which nothing of special interest is reported. Of Yarpuz he writes:

The third week, after examining candidates for church membership, and accepting three, I spent three days in visiting Yarpuz. This is a village of some three hundred and fifty houses—sixty of them Armenian. It is the ancient Arabissus; once—as scores of columns testify—a large place. I found one Greek inscription on a tomb-stone, and others had evidently been erased; but strange to say, many a Moslem grave had an old head-stone, adorned with the cross. The work here is hard, and progresses slowly, but it is an important place, because of the constant influence which is exerted upon the Zeitoonites, who come here in great numbers for grain. The Turkish population are quite favorable to the Protestants.

On the last Sabbath of my stay in Albistan, we celebrated the Lord's Supper with the little church, now numbering twelve. The work there has a good foundation, and has made a decided impression on the Armenian community, but more especially on the women. Many of these are quite friendly, and some are very zealous in learning to read. The community has not increased for some months, but the work has really made as much progress as ever; and I look upon the place with hope, with reference to a work among both Armenians and Mohammedans.

---

*Recent Intelligence.*

**FUH-CHAU.**—The report of this mission for 1859, has been received. "The usual degree of health has been enjoyed" by nearly all the members of the mission families. "A small day school for boys, taught by one of the church members, commenced in April, has had an average attendance of about ten pupils. Four girls, in connection with Mr. Hartwell's family, have been instructed by

another church member." "More money has been received for tracts sold than in any previous year, showing an increased interest in our publications." Individuals from a distance in the interior, and some from Formosa, have procured tracts or books to take with them, on their return. Two native females have been received to the church, making the present number eleven; six males and five females. Five persons connected with the mission families, and one not thus connected, have professedly renounced idolatry, and declared their belief in Christianity. The report closes with an earnest request for the prayers of Christians, not only in behalf of such individuals, for whom there seems reason to hope, but "for the multitudes at Fuh-chau who, if they were publicly to embrace Christianity, would at once be thrown out of employment, and, apparently, deprived of all means of support."

**CANTON.**—A letter from Mr. Vrooman, dated January 13, announces his arrival at Canton, with his wife, after a "long voyage;" but does not give the date of their arrival. He had engaged a house "in the extreme western suburbs of the city," of which he was to take possession in a few days. It would afford room for a chapel.

**MADURA.**—Mr. Rendall writes that six persons were added to the churches connected with the Madura station during the year 1859. "There are now 539 persons in the seventeen congregations" connected with that station. In one village, a case of discipline had apparently produced a good effect, the individual concerned, instead of turning away, as it was feared he might, expressing "sorrow that he had done anything to bring reproach upon the cause of Christ." A favorable movement at Samayanalloor had excited serious opposition on the part of Romanists, and some had been frightened into promises not to have anything more to do with the missionaries. The leading man in the movement, however, who had united with the church, stood firm, "and told the priests he had chosen Christ for his portion, and by the blessing of God, would never forsake him." Our brother adds:

I have noticed with much joy, that some of my catechists are expecting the outpouring of God's Spirit upon us. They have been impressed with the progress of the revival in America and in Ireland, and they long for such a blessing in India. It may be that God will appear in behalf of his own cause soon. But however this may be, whether we are permitted to see at once a wonderful work of his Spirit in the conversion of large numbers, or shall be called to sow the good seed and

wait to some future time for the result, we will trust in the Lord, knowing that his promise is sure. The Lord is carrying on his work in many parts of India. I have just heard that over 8,000 persons were confirmed in Tinnevely, by the Bishop of Madras, in his late visitation to that mission, and that twenty (thirteen of them natives connected with the Church Missionary Society) were ordained to the work of the ministry. This surely shows that God is here to carry on his work. It is my earnest prayer that the coming year may be a blessed year to us all, both at home and abroad. God grant that it may be indeed a year of Jubilee to all our churches.

**Ceylon.**—Mr. Hastings wrote, January 23, that Mrs. Spaulding and Mrs. Hitchcock had both been ill, and the latter was still very feeble. During the second week in January, "a series of interesting meetings was held with the churches at the several stations. The additions to the churches in 1859 were forty-five."

**AHMEDNUGGUR.**—Mr. Ballantine writes that, on the first Sabbath in January, "the hearts of the brethren at Ahmednuggur were cheered by the baptism of an educated young man, named Krishna, of the weaver caste," in whom much interest had been felt for some years. For more than a year his young wife had been urging him to embrace Christianity, and at length he and his wife took up their residence at the house of one of the native Christians, thus renouncing caste, and showing his determination to join the people of God. This occasioned no disturbance, and "his mother has sent word to him to return and live with her, as before."

**BOMBAY.**—Mr. Harding, in a letter dated February 9, mentions the installation of Ramkrishnapunt as pastor of the native church at Bombay, on the 15th of January, and remarks:

He has the confidence and love of the church, and is eminently qualified to exert a wide influence in such a place as this. Near the beginning of last year, several families that had been accustomed to attend our chapel moved away to other places; but since then others have come in, so that our regular audience on the Sabbath has somewhat increased. Three persons have been added to the church by profession, and two by letter, during the last twelve months. Six or eight more, who attend our service regularly, will probably soon join us from other churches. They are mostly from the Deccan. We have preaching on the Sabbath, morning and afternoon, besides a Bible lesson for the children; and from five o'clock, P. M., until dark, we usually preach to the passers-by from the chapel steps. Several other evenings in the week are also occupied, at this and other places, in preaching by the wayside. I cannot tell you how intensely interesting some of these exercises are. We

usually occupy half or three quarters of an hour without interruption from the audience, and then there is opportunity given for any one to propose questions, with the understanding that but one shall speak at a time. In this manner we often have an orderly and profitable discussion, and thus are enabled to meet, in the only possible way, objections in the popular mind. Ramkrishnapunt is especially gifted in such a debate. I am not able as yet to refer to any instance of conversion resulting from this department of our labors; but facts are coming to our knowledge almost every week, showing that the word spoken is not lost.

A Mussulman convert from Ahmednuggur, residing at Bombay for his health, had been "preaching to the Mohammedans and holding public discussions with them;" and at the request of one man, who seems much impressed by the truth, had prepared a written statement of his views of Mohammed and of Christ, to be shown to a Mohammedan priest, that he might reply to it. "The inquirer took it to his priest, who read it and gave it to another. The second gave it to a third and the third to a fourth, but no one was willing to attempt a reply," though told by the inquirer that he would become a Christian if they did not answer it. "A few young men" are spoken of as appearing "almost ready to embrace Christianity;" but "every step in advance on their part is met by the most determined opposition on the part of their relatives."

**NESTORIANS.**—Mr. Breath wrote, January 2, that "John," pastor at Geog Tapa, had recently made a tour of the plain of Gawar, accompanied by deacon Tamo, and that "his report was encouraging." "They were warmly welcomed by the mass of the people, and found a few cases of deep interest." Upon the plain of Oroomiah, also, "just now there are encouraging indications. In several of the villages there is more than usual religious interest." One Mussulman had for some time been visiting the mission premises, to be instructed in the Christian religion, which he professed to receive as "the religion of God." The Mussulman teacher in the seminary also professed to receive the Gospel, and "within a few days had manifested a deep interest in spiritual things."

Some persons may be interested in the following: "You will have heard of the brutal murder of our Tabreez foot-messenger, and the loss of our mail. All letters dated between the 23d of September and the 10th of October were lost. Whatever was sent for us from the Missionary House during that period will need to be duplicated."

Mr. Cochran writes, January 31, that there are forty-nine pupils in the Seminary. One

amiable and promising young man from Botan, "a candidate for the bishopric," entered last autumn. "The paramount claims of the mountain districts" have led to "the rejection of all applicants from the plain of Orooniah, though scores have applied." There is, it is said, much prayer and seriousness in the seminary, and "a few begin to entertain hopes of having passed from death to life." Mr. Ambrose renders valuable aid in the instruction and care of the institution, and Mr. Shedd "has assumed the superintendence of the village schools in the Seir division."

**NORTHERN ARMENIANS.**—Mr. Pettibone wrote from Erzurum, February 6:

I have reason to be very thankful that I decided to remain here this winter, though it was to labor alone. Our Sabbath congregation has been increasing for two months, and we now have about forty regular attendants, most of them between the ages of twenty and forty. The people seem to have a *mind to work*. Several young men are, nearly every evening, visiting the houses of those who have been affected by the truth; and there is continual religious discussion among Protestants, Armenians, and Catholics, which I hope will result in much good. Our Protestant brethren are experiencing some trials. The new Pasha, doubtless under the influence of Catholics and Armenians, refuses to recognize the Protestants as a distinct body, and permits the Armenians to levy taxes on them for the support of their church, &c. Our brethren declared they could not conscientiously aid in supporting *idolatry*, and refused to pay the tax. One man was therefore thrown into prison; but the English consul has interfered, the Protestant has been released, and I believe the brethren will obtain their civil rights. The truth is making progress against bitter opposition. I now feel more strongly than ever, that this station ought not to be again abandoned.

Mr. Winchester writes from Sivas, where he went for the winter, as has already been announced, to take the place of Mr. Parsons. "Our entrance to our new home," he says, "was through suffering and anxiety." Mrs. Winchester and their little child having both been dangerously sick immediately after their arrival; but "healing mercies were sent." The work in Sivas he represents as "a little more encouraging" than it was. The congregations are larger, and recently several persons had called on him for religious conversation. He had been able to visit the outstations but twice, and finds the people in some villages "very ignorant, but more willing to listen to the truth than formerly." At Zara he found much to encourage. "There is no helper there, but the brethren meet every evening to read the Bible and pray." Only one of the five places reported as outstations of Sivas has a resident helper. "We

greatly need helpers for all," he says, "and money to support them."

Mr. Parsons, of Baghehejuk, in the following brief letter, dated March 10, communicates intelligence of much interest:

The last week of February we visited Adabazar. A precious work of grace is in progress there. The meeting-house is filled every Sabbath, and there have been already several hopeful conversions. The spirit of inquiry was never so general. While there, we learned also many things of interest respecting the surrounding villages. The Holy Spirit is, in an especial manner, influencing the minds of the people throughout that district. From the south-eastern district we have also something of interest to report. Two years and a half ago we visited that field for the first time. Since then the preacher in Bilijik has spent one week in Geol Dagh, one of the largest villages. Messrs. Trowbridge and Greene visited the same place last fall, and promised to send a preacher as soon as possible. I have before me the journal of the native helper, sent last month, in fulfillment of that promise. The centre of business for that region is Geol Bazar. Our brother spent some time at the Bazar, and had many interviews with persons from different villages. Two residents of the place received the truth with great joy, and he had a meeting every evening, in his own room, or in some room of the same Khan, of persons from abroad. He mentions one meeting of particular interest, in the room of the chief man of Geol Dagh, when he read and expounded the Scriptures, at the united request of twenty-five persons, for six continuous hours.

On his way to Geol Dagh, he had seven villagers in company, who made him open the New Testament and read to them from his horse. He read till it commenced raining, and then expounded the portion read—the parable of the sower. Immediately upon his arrival in the village a company of twenty persons surrounded him, and made him open and read, preach and pray, before he could dry or warm himself. In the evening they came in larger numbers, and he was delighted to see that they did not wish to lose any time in unprofitable talk. They wished every interview to begin, be filled up, and end, with exposition of the Scriptures and prayer. During the eight or ten days of his visit he had two regular services daily, one in the day time and one in the evening, and at no time was he able to be alone from early in the morning till late in the evening,—seven or eight hours after sunset. In a word, he found the people hungering after the word, and there was no opposer; the rulers favoring—the priests silent. It is a remarkable and very promising movement; yet I fear we shall not be able to follow it up for want of means. We have no appropriation for the place, and no encouragement to ask for one.

I spent the last Sabbath in Ovajuk, and will mention an occurrence which shows how deeply the truth has impressed the popular mind, even beyond the circle of those who have openly embraced it. Eighteen months ago some new pictures were brought from Jerusalem, anointed and placed in the church. A few days since, the rulers and

priests, yielding to the desire of the people, had them removed and buried in the grave of a vartabed. Pictures, priests and ceremonies must clear the way. The people are getting a glimpse, at least, of Christ as the Way, the Truth and the Life. The rubbish is being gradually cleared away and the true foundation revealed, more and more clearly, to the masses. The work in Baghchejuk is slowly but steadily growing. The noon-day prayer-meeting, in the market in this city, is continued, but with no special interest. We have six young men in the Bebek seminary, of whom four are hopefully pious, devoted, and promising.

**DAKOTAS.**—Mr. Williamson, writing March 4, refers to prospects and results of missionary labor among the Indian tribes and says:

I find, from a careful examination of the published reports of the Board, that, taking in all the missions, the number of converts among the aborigines of this country is far greater, in proportion to the number of missionaries, than in Asia or Africa, while the expense is less; and that in either of these respects, our mission compares favorably with the Northern Armenian, which is generally thought to be the most successful of all the missions of the Board;—that is, we have more communicants in proportion either to the funds expended or the number of preachers employed. At our communion, about six weeks ago, we received three members on examination; two Dakotas, who had been baptized in infancy, and a white woman (wife of one of our Dakota members) who had never been baptized.

### Home Proceedings.

#### FINANCIAL PROSPECTS.

INCLUDING acknowledged contributions for the debt, it will be seen that the whole amount received by the Treasurer for the first eight months of the current financial year, to April 1, is \$183,330; leaving about \$250,000 to be received during the remaining four months that the year may close with a treasury free from embarrassment. It cannot be doubted, therefore, that all suitable effort, on the part of every friend of the Board, will be called for, if the end which all so much desire is to be attained.

But the prospect is not all dark. There are pleasant indications. The receipts are now more than \$3,000 in advance of what they were at this time last year, though on the first of March they were \$10,000 less; showing decided progress during the last month. It is also known, that not a few friends of the Board are feeling deeply and praying earnestly, and that some individuals, and some churches, are beginning to act, with great liberality. Indeed it has become apparent, that if movements such as have commenced in certain places can become general, the Jubilee year will yet so close, as to the

condition of the Treasury, that songs of thanksgiving may take the place of sadness. But will these movements be general? There is certainly enough of danger yet; but there is a little light, to stimulate and prevent despondency.

### DONATIONS.

#### RECEIVED IN MARCH.

##### MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. H. Packard, Tr.         |             |
| Portland, E. Gould,                             | 40 00       |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |             |
| Hallowell, Cong. ch. and so.                    | 32 55       |
| Winthrop, Mrs. Elizabeth Sewall,                | 50 00—82 55 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Washington, C. Starratt,                        | 15 00       |
| Fenobscot co. Aux. So. E. F. Duren, Tr.         |             |
| Brownville, Cong. ch. m. c.                     | 10 75       |
| Holden, Cong. ch. and so.                       | 11 58—22 33 |
| York co. Conf. of chs. Rev. G. W. Cressney, Tr. |             |
| Eliot,                                          | 30 50       |
| Kennebunkport, 1st par. ch. and so.             | 19 00       |
| Lyman, Cong. ch. and so.                        | 20 00—69 50 |
|                                                 | 229 38      |
| Machias, A friend,                              | 7 00        |
| Norway, 1st ch.                                 | 3 50        |
| Strong, Contents of a purse, by W. D. 1         | 21—11 71    |
|                                                 | 241 09      |

##### NEW HAMPSHIRE.

|                                                                                                     |              |
|-----------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. S. D. Osborne, Tr.                                                            |              |
| Dublin, Cong. ch. and so.                                                                           | 3 00         |
| Gilsam, H. M. F.                                                                                    | 3 00         |
| Hinsdale, Cong. ch. and so.                                                                         | 12 00        |
| Keene, do. gent.                                                                                    | 32,75;       |
| la. 33,82; m. c. 33,19; A. H. 5;                                                                    | 96 76        |
| Marlboro', Cong. ch. and so.                                                                        | 7 17         |
| Kindge, do.                                                                                         | 79 42        |
| Troy, m. c. 15; L. T. 10;                                                                           | 15 00        |
| Walpole, Cong. ch. and so.                                                                          | 4 73         |
| Westmoreland, 1st do.                                                                               | 16 20—247 58 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                             |              |
| Bath, Cong. so.                                                                                     | 18 00        |
| Bristol, m. c. 7; S. C. and fam. 6;                                                                 | 13 40        |
| Hanover, Dartmouth college ch. and so. wh. cons. Prof. OLIVER F. HUBBARD an H. M.                   | 102 00       |
| Warren, A friend,                                                                                   | 2 00—135 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                            |              |
| Francestown, Cong. ch. and so. wh. with prev. dona. cons. MOSES B. FISHER and LAURA B. CUTLER H. M. | 145 35       |
| Manchester, L. M.                                                                                   | 5 00         |
| Merrimack, Mrs. M. P. 10; Robert McGaw, to cons. Mrs. SARAH MCGAW an H. M. 100;                     | 110 00       |
| Peabody, Mrs. H. H. S. Richardson, to cons. Rev. JOHN S. SEWALL of Wenham an H. M.                  | 50 00        |
| Peterboro', 14,25; a sick friend, 4,50;                                                             | 18 75        |
| Wilton, B. T. F.                                                                                    | 5 00—334 10  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                             |              |
| Concord, Two Honorary Members, 50; South ch. and so. wh. cons. Mrs. ACHSAH P. STEVENS an H. M. 100; | 150 00       |
| Chichester, Unknown,                                                                                | 9 00         |
| Sanbornton Bridge, Cong. ch.                                                                        | 20 20        |
| Warner, do.                                                                                         | 15 60—207 20 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                          |              |
| An Honorary Member,                                                                                 | 20 00        |
| Atkinson, Cong. ch. and so.                                                                         | 37 00        |
| Exeter, m. c.                                                                                       | 9 37         |
| Greenland, Cong. ch. and so. to cons. Mrs. LUCY T. STACEY an H. M.                                  | 105 00       |
| Hampstead, Cong. ch. m. c.                                                                          | 20 00        |



North Hampton, Cong. ch. and so.  
63,75 : Mrs. CATHERINE COBB,  
wh. cons. her an H. M. 100; 123 73—364 10  
Stratford co. Conf. of chs. E. J. Lane, Tr.  
North Wolfboro', S. Merrill, 15 00

**Legacies.**—Hamptstead, Jesse Davis,  
by Isaac W. Smith, Ex'r, 500 00  
Pelham, Lucy Cutter, by David  
Cutter, Ex'r, 200 00—700 00  
2,002 68

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.  
Middlebury, Mrs. H. 5 00  
Orwell, Cong. ch. 42 00  
Salisbury, A friend, 10 00—37 00  
Caledonia co. Conf. of chs. E. Jewett, Tr. 3 00  
East Hardwick, O. C.  
Chittenden co. Aux. So. E. A. Fuller, Tr.  
Burlington, Cong. ch. 110 61  
Jericho, La. cent so. 4; a friend,  
50c.; 4 50—115 11  
Franklin co. Aux. So. C. B. Swift, Tr.  
Georgia, A friend, 2 00  
Enosburg, Cong. ch. and so. to  
cons. Mrs. MARY ADAMS and  
Mrs. JOANNA E. DOW H. M. 180 00  
Swanton, Cong. ch. 25 00—207 00  
Orange co. Aux. So. Rev. J. C. Houghton, Tr.  
Chelsea, m. c. 5 10  
Stratford, Cong. ch. and so. 18 12  
Thetford, Mrs. A. B. 10; a friend,  
10; 20 00—43 22  
Orleans co. Aux. So. Rev. A. R. Gray, Tr.  
Brownington, Cong. ch. 16 00  
Coventry, Rev. P. H. W. 3; cong.  
ch. m. c. 6; 9 00  
Derby, Cong. ch. 7 30  
East Craftsbury, United pres. ch. 10 83  
Greensboro', Miss M. P. 1; Mrs.  
J. S. 1; Mrs. M. E. E. avails of  
gold ring, 37c.; 2 37  
Troy, South cong. ch. 1 44  
Westfield, Cong. ch. 11 56—58 52  
Butland co. Aux. So. J. Barrett, Tr.  
Foultney, Cong. ch. and so. 15 28  
Washington co. Aux. So. G. W. Scott, Tr.  
Waterbury, Cong. ch. and so. 43; m. c.  
12; wh. cons. Rev. A. M. GATES of  
Timothy an H. M.; J. G. Stimson,  
25; 80 00  
Windsor Co. Aux. So. J. Steele, Tr.  
Chester, Cong. ch. and so. 50 00  
Norwich, do. 50 50  
Royalton, do. 31,35; m. c.  
14,65; 45 00  
Weathersfield East, Cong. ch. 50 00—205 50  
784 63

Granby, Mrs. N. M. R. 2 00  
Johnson, Cong. ch. and so. 53 00  
Northfield, 1st do. m. c. 25 00—80 00  
864 63

**Legacies.**—St. Albans, Mrs. Hannah H.  
Brainerd, by J. L. Partridge, Ex'r, 200 00  
1,064 63

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.  
Marshfield, Cong. ch. and so. 40 00  
Provincetown, do. 18 61—58 61  
Berkshire co. Aux. So. H. G. Davis, Tr.  
Lee, A friend, 20 00  
Lenox, do. 1 00  
Stockbridge, Cong. ch. m. c. 50 00—71 00  
Boston, S. A. Danforth, Agent,  
(Of wh. fr. a friend, wh. with prev. dona.  
cons. A. S. JONES an H. M. 50; a  
friend, 25; do. 10,50; do. 22,00; do.  
5; Mrs. Morland, 1,26;) 1,919 92  
Brookfield Asso. W. Hyde, Tr.  
Brookfield, Cong. ch. 16,65; gold  
bonds, 3,37; 50 00  
Warren, W. M. W. 3 00—25 02

Essex co. North Aux. So. J. Caldwell, Tr.  
West Amesbury, La. social dir. 35 78  
Essex co. South Aux. So. C. M. Richardson, Tr.  
Beverly, Dane st. ch. and so. gent.  
285,21; la. 79,50; m. c. 191,79;  
wh. cons. JOHN TUCK 3d, WIL-  
LIAM H. LOVETT, EDWARD BUR-  
LEY, Mrs. HARRIET SMITH and  
CHARLES HADDOCK H. M. 487 50  
Rockport, 2d cong. ch. and so. 25 00—512 50

**Essex co.**  
Andover, West par. gent. 140,54;  
la. 45,81; m. c. 15,66; wh. cons.  
NATHAN MOOR and Mrs. ES-  
THER H. SMITH H. M.; W. P.  
Foeter, 10; Mrs. E. 3; 217 04  
Lawrence, Lawrence st. ch. and so. 14 17  
Lynn, Dr. Cooke's ch. m. c. 3,50; 6 75  
Tower Hill, m. c. 3,35; 28 36—266 52  
Salem, Tab. ch. m. c. 28 36—266 52  
Franklin co. Aux. So. Lewis Merriam, Tr.  
Sunderland, Cong. ch. and so. 62,31; a  
thank-offering, 10; 92 31  
Hampden co. Aux. So. J. C. Bridgman, Tr.  
Chester, C. B. 50  
Monson, A. W. Porter, 500 00  
Springfield, G. 40; a friend, a  
thank-offering, 5; I. E. B. and  
brother, 3; 48 00—548 50  
Hampshire co. Aux. So. S. E. Bridgman, Tr.  
An aged woman, 20 00  
Amherst, A friend, 4; L. H. 5; 12 45  
North par. m. c. 3,45; 16 00  
Chesterfield, Cong. so. 20 60  
Hatfield, Cong. ch. 20 60  
Northampton, 1st ch. Rev. William  
Allen, D. D. 1,000; m. c. 35,58;  
Edwards ch. m. c. 39,18; 1,063 76  
1,174 81

**Ded. disc.** 34-1,174 87  
Middlesex co. North and vie. C. Lawrence, Tr.  
Fitchburg, Calv. cong. ch. m. c.  
37,45; A. K. 10; Mrs. K. 5; 52 45  
Groton, Union ortho. ch. and so. 153 12  
Littleton, m. c. 30; Mrs. B. 1; 21 00  
Townsend, E. S. 10; cong. ch. and  
so. 26,84; 36 81  
Westford, A minister, 2 00—365 41  
Middlesex South.  
South Natick, Rev. S. Clark, 10 00  
Middlesex co.  
Cambridge, A friend, 3 00  
E. Cambridge, Evan. cong. ch. and  
so. m. c. 17 75  
Somerville, 1st ortho. cong. ch. and  
so. which cons. Rev. DAVID T.  
PACKARD and JOSEPH LOVETT  
H. M. 105,41; m. c. 24,89; 230 21  
Waltham, Cong. ch. and so. 85 78  
Wilmington, C. Eames, 20 00  
Woburn, 1st cong. ch. and so. 300 00—636 74  
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.  
Roxbury, Elliot ch. and so. gent.  
100; m. c. 12,63; Vine st. ch. m.  
c. 14,23; 125 85  
W. Roxbury, South evan. ch. and  
so. S. D. Smith, wh. cons. Mrs.  
LUCY J. WHITE, of Brooklyn,  
N. Y., an H. M. 100; m. c.  
25,64; 128 64—255 50

Palestine Miss. So. E. Alden, Tr.  
Braintree, A member of 1st cong.  
ch. 50 00  
Hingham, Evan. cong. ch. 30 00  
No. Middleboro', Cong. ch. and so. 35 58—105 58  
Pilgrim Aux. So.  
Halifax, Cong. ch. 12 16  
Taunton and vie.  
Norton, Trin. cong. ch. and so. m.  
c. 27 42  
Pawtucket, La. asso. 3 00  
Taunton, A friend, 5 00  
W. Attleboro', 1st cong. ch. 35 00—70  
Worcester co. Central Asso. W. R. Hooper, Tr.  
Oxford, Avails of gold bonds, 3 75  
Worcester, Parley Goddard, wh.  
cons. Mrs. MARY ANN T. GOD-  
DARD, S. B. I. GODDARD, Mrs.

|                                                     |               |
|-----------------------------------------------------|---------------|
| SARAH C. RUTHVEN, Mrs.                              |               |
| ELIZABETH J. HALL, and JULIA                        |               |
| M. GODDARD H. M.                                    | 500 00—503 75 |
| Worcester co. South Conf. of cha. W. C. Capron, Tr. |               |
| Milford, A. G. Underwood,                           | 10 00         |
| Sutton, lat. cong. ch. and so. 94;                  |               |
| m. c. 95; wh. cons. ESTHER                          |               |
| TERRY an H. M.                                      | 130 00        |
| Uxbridge, A friend, 5; 2 sisters, 4;                | 9 00—139 00   |
|                                                     | 6,733 19      |
| A friend, 10; Chelsea. Winnisimmet ch.              |               |
| and so. 35,45; Broadway ch. and so.                 |               |
| 22,27;                                              | 67 72         |
|                                                     | 6,800 91      |

|                                      |             |
|--------------------------------------|-------------|
| Legacies.—Warren, John Patrick, by   |             |
| J. F. Hitchcock, Ex'r,               | 500 00      |
| Whitinsville, Estate of Ezra W.      |             |
| Fletcher, by F. W. Dudley, Ex. 1,000 | 00—1,500 00 |
|                                      | 8,300 91    |

## CONNECTICUT.

|                                                 |               |
|-------------------------------------------------|---------------|
| Fairfield co. East Aux. So.                     |               |
| Danbury, South cong. ch.                        | 25 00         |
| Sherman, Cong. ch. and so.                      | 28 51         |
| Stamford, James Betts and family,               |               |
| 62,50; lat. cong. ch. 9;                        | 71 50—125 01  |
| Fairfield co. West Aux. So. C. Marvin, Tr.      |               |
| Darien, Mrs. W. W.                              | 2 00          |
| Long Ridge, Mrs. S. S.                          | 5 00          |
| South Norwalk, W. H. F. 2; J. F.                |               |
| V. 1;                                           | 3 00          |
| Westport, Green's Farms, Cong.                  |               |
| ch. m. c.                                       | 6 02—16 00    |
| Hartford co. Aux. So. A. G. Hammond, Tr.        |               |
| Bloomfield, Cong. ch.                           | 50 50         |
| East Hartford, Bal. of coll. 35;                |               |
| m. c. 6,28;                                     | 41 28         |
| East Windsor Hill, Ch. and cong.                | 83 18         |
| Enfield, lat. ecc. so. wh. cons. Rev.           |               |
| WILLIAM DIXON an H. M.                          | 100 00        |
| Farmington, P. M. W.                            | 15 40         |
| Granby, Cong. ch. and so.                       | 36 03         |
| Hartford, Pearl St. ch. M. E. Rip-              |               |
| ley, wh. cons. GEORGE ERLAY                     |               |
| an H. M. 100; South cong. ch.                   |               |
| E. W. B. 2; W. B. 2; Centre                     |               |
| ch. m. c. 26 54; a friend, 5; H.                |               |
| H. 5; a friend, 5;                              | 145 59        |
| Manchester, lat. ch.                            | 74 83         |
| Poquonock, m. c.                                | 2 00          |
| Simsbury, Cong. ch. and so.                     | 62 57         |
| South Windsor, rd. do.                          | 24 43         |
| Windsor, H. S. H.                               | 5 00—640 38   |
| Hartford co. South Aux. So. H. S. Ward, Tr.     |               |
| Cromwell, Gent. and la. m. c.                   | 168 60        |
| Middletown, Mrs. Emily T. B. Sted-              |               |
| man, to constitute EMILY TRACY                  |               |
| STEDMAN an H. M. 100; lat. so.                  |               |
| gent. and la. (of which for Choc.               |               |
| m. 25; 300,30;                                  | 330 20—469 03 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.     |               |
| Ellsworth, Ch. and so.                          | 27 97         |
| Roxbury, Mrs. J. T.                             | 2 03—19 97    |
| Middlesex Asso. E. E. Seiden, Tr.               |               |
| Westbrook, Cong. ch.                            | 29 66         |
| East Haddam, Rev. I. P. and Mrs.                |               |
| S. B. P.                                        | 7 00—36 66    |
| New Haven City Aux. So. F. T. Jarman, Tr.       |               |
| New Haven. The son of a dec'd Honorary          |               |
| Member, 10; Mrs. C. L. R. 10; James             |               |
| Brewster, 100; Chapel st. ch. 292 96;           |               |
| m. c. 19 59; North ch. two ladies, 10;          |               |
| m. c. 22; Centre ch. m. c. 45,63; 3d            |               |
| ds. m. c. 93,47; South ch. a friend, 1;         |               |
| m. c. 6,30; Yale college, m. c. 8,37;           |               |
| Davenport chapel, m. c. 5;                      | 825 63        |
| New Haven co. East Aux. So. F. T. Jarman, Tr.   |               |
| Cheshire, WILLIAM LAW, which                    |               |
| cons. him an H. M.                              | 100 00        |
| Northford, Gent. 17,50; la. 20,70; 38 20—138 20 |               |
| New Haven co. West Consoc. A. Townsend, Tr.     |               |
| Birmingham, H. Somers,                          | 2 00          |
| Wolcott, Cong. ch.                              | 8 58—33 52    |
| New London and vie. and Norwich and vie.        |               |
| Aux. So. F. A. Perkins & C. Butler, Tr.         |               |
| Norrah, Fitchville so.                          | 33 63         |

|                                       |        |
|---------------------------------------|--------|
| Lebanon, Goshen so. 66,75; m. c.      |        |
| 22,25;                                | 89 00  |
| Ledyard, M. A. G.                     | 50     |
| Lisbon, Hanover so. 21,43; m. c.      |        |
| 10,47;                                | 31 90  |
| Mystic Bridge, Cong. ch.              | 19 47  |
| Norwich, lat. so. m. c. 15,59; 2d so. |        |
| gent. (of wh. fr. David Smith to      |        |
| cons. Miss E. LOUISE MOWBY            |        |
| an H. M. 100; Charles Johnson         |        |
| to cons. CHARLES M. COIT an           |        |
| H. M. 100; Ebeneser Learned,          |        |
| wh. with prev. dona. cons. FRANK-     |        |
| LIN NICHOLS an H. M. 50;) 58,50;      |        |
| m. c. 14,01; Broadway                 |        |
| ch. m. c. 27,30;                      | 643 30 |

|                                         |              |
|-----------------------------------------|--------------|
|                                         | 814 17       |
| Ded. counterfeit note,                  | 5 00—809 17  |
| Tolland co. Aux. So. E. B. Preston, Tr. |              |
| Columbia, m. c. wh. with prev. dona.    |              |
| cons. CHESTER W. LYMAN an               |              |
| H. M.                                   | 4 33         |
| Somers, Miss O. Pomeroy,                | 25 00—49 84  |
| West Stafford, Cong. ch. and so.        | 20 51        |
| Windham co. Aux. So.                    |              |
| Brooklyn, Cong. ch. and so. 60,32;      |              |
| m. c. 22,28;                            | 82 60        |
| Putnam, Cong. ch.                       | 5 60         |
| West Killingly, Gent. 7,75; ladies,     |              |
| 17,50; m. c. 15;                        | 40 25—128 03 |

|                                        |        |
|----------------------------------------|--------|
| A friend, to cons. HENRY HILL GOODRILL |        |
| an H. M.                               | 100 00 |

|                                       |          |
|---------------------------------------|----------|
| Legacies.—Hartford, Miss Amelia Webb, |          |
| by F. B. Hale, Adm'r,                 | 500 00   |
|                                       | 3,641 43 |

## RHODE ISLAND.

|                                     |       |
|-------------------------------------|-------|
| Newport, An Honorary Member, family |       |
| offering, 9,25; little Minnie, 73c; | 10 00 |

## NEW YORK.

|                                               |                   |
|-----------------------------------------------|-------------------|
| Auburn and vic. I. F. Terrill, Agent.         |                   |
| Auburn, Sarah H. and Jane Hunt, which         |                   |
| cons. Mrs. FANNY H. WRIGHT, of                |                   |
| Janesville, Wis., an H. M.                    | 100 00            |
| Geneva and vic. Aux. So. A. Merrell, Agent.   |                   |
| Avon, Pres. ch.                               | 17 00             |
| Junius, do. bal.                              | 30                |
| Milo, Mrs. H. Ayres,                          | 8 25              |
| New Haven, Pres. ch.                          | 31 00             |
| Ovid, H. D. E.                                | 5 00              |
| Weston, Pres. ch.                             | 5 00—69 75        |
| Monroe co. and vic. E. Ely, Agent.            |                   |
| Perry Centre, Cong. ch. to cons.              |                   |
| Rev. GEORGE J. MEANS an H. M. 50 00           |                   |
| Rochester, A. Champion, 1,000; 1st            |                   |
| pres. ch. 98,52;                              | 1,098 52—1,148 53 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |                   |
| (Of which from M. H. B. 100; S. B. F.         |                   |
| MORSE, wh. cons. him an H. M. 100;            |                   |
| Charles Gould, wh. cons. GEORGE H.            |                   |
| GOULD an H. M. 100; E. J. Woolsey,            |                   |
| 1,000; A. L. Ely, 250; H. M. Schieffelin,     |                   |
| 105; a friend, which cons. Rev. JAMES         |                   |
| H. DWIGHT, of Eaglewood, N. J. an             |                   |
| H. M. 50; John D. Dix, wh. cons. Rev.         |                   |
| WILLIAM H. TAYLOR, of Staten Island,          |                   |
| an H. M. 50; a friend, 200; do. 100;          |                   |
| students of Union Theolog. sem. m. c.         |                   |
| 21,75; 11th pres. ch. for Rev. J. W.          |                   |
| Parsons, Nicomedia, 46; Madison Sq.           |                   |
| pres. ch. in part, 915.)                      | 3,491 56          |
| Otsego co. Aux. So. D. H. Little, Tr.         |                   |
| Cherry Valley, Pres. ch. 81,13; m. c.         |                   |
| 62,60; youth's mite so. 35; to cons.          |                   |
| Miss ELIZABETH FLINT an H. M.                 | 178 73            |
| Oneida co. Aux. So. J. E. Warner, Agent.      |                   |
| Utica, The family of an Honorary              |                   |
| Member, 30; 1st pres. ch. 27,40;              | 47 40             |
| St. Lawrence co. Aux. So. C. T. Hulbard, Tr.  |                   |
| Gouverneur, 1st pres. ch. C. E. C.            |                   |
| 10; H. D. S. 5; Mrs. F. and                   |                   |
| daughter, 1; J. B. 1;                         | 17 00             |

Raymondville, A friend, 25 00—42 00

5,077 95

A lady, 10 00  
 Amity, Ch. 20 07  
 Amsterdam Village, Pres. ch. m. c. 30 00  
 Angelica, Pres. ch. 30; miss. so. 30; 70 00  
 L. Hall, 10; 2 00  
 Balting Hollow, Cong. ch. m. c. 2 00  
 Baldwinville, 1st pres. ch. m. c. 25 00  
 Binghamton, M. W. 5 00  
 Chateaufort, Pres. ch. 15 00  
 Chicago, T. King, 50 00  
 Downsville, Miss S. Downs, 25 00  
 Elba, Rev. G. S. Corwin, (of wh. to cons. Rev. N. MARCELLUS CLUTE an H. M. 50;) 100 00  
 Greenville, Mrs. A. S. King, 5 00  
 Haverstraw, 1st pres. ch. 13 05  
 Johnstown, Rev. J. P. Fisher, 55; pres. ch. 14, 85; 69 88  
 Lima, Pres. ch. and so. 56 43  
 Milton, S. Colman, 10 00  
 Mortonville, Mrs. S. D. 4 00  
 New Lebanon, A friend, 10; Mrs. M. G. 5; Miss S. M. 5; M. W. 2; F. W. E. 2; Mrs. N. 1; 25 00  
 Northville, Young people's miss. so. 5 00  
 Orange co. A Jubilee offering, 25 00  
 Poughkeepsie, 1st pres. ch. m. c. 30 46  
 Strykeraville, Rev. J. E. Bourne, 10 00  
 Syracuse, R. S. C. 3 00  
 Spencer, m. c. 8 50  
 Tarrytown, W. P. Lyon, 50 00  
 Truxton, Pres. ch. 11; Mrs. L. P. 5; 16 00  
 Vernon, I. F. 5 00  
 Virgil, A. O. 1 00  
 Western New York, A friend, 500 00  
 Willsboro', Mrs. S. H. 5 00  
 Yonkers, 1st pres. ch. 123 00—1,321 33

6,399 28

**Legacies.**—Albany, Anthony Gould, by William Gould and Otis Allen, Ex'rs, (prev. rec'd 3,000;) 1,000 00  
 Springfield, Benj. Rathbun, int. on bond, 109 10—1,109 10

7,508 38

**NEW JERSEY.**

Hoboken, 1st pres. ch. 35 00  
 Newark, 5th pres. ch. 51 78  
 Paterson, Lewis Aterbury, wh. cons. ALBERT STIMSON an H. M. 100 00—186 78

**PENNSYLVANIA.**

By Samuel Work, Agent.  
 Carlisle, 1st pres. ch. A. R. Philadelphia, Calvary ch. 488; Pine st. ch. m. c. 7, 49; 1st Independ. pres. ch. miss. so. 50; Rev. J. Miller, 15; S. G. G. 2; a member of R. D. ch. 50; 612 49—622 49  
 Brownbacks, by Rev. W. Surber, 10 00  
 Lerayville, 1st cong. ch. 2 60  
 Montrose, Pres. ch. 25 00  
 Sylvania, Mrs. Peck, 5 00  
 Wells and Columbia, Pres. ch. 5 00—47 60

670 09

**DELAWARE.**

Glasgow, Pres. ch. by Mrs. F. 5 00

**MARYLAND.**

Annapolis, H. R. W. 5 00

**DISTRICT OF COLUMBIA.**

Washington, Peter Parker, 100 00

**VIRGINIA.**

Concord Depot, S. C. Cole, 7 50  
 Cock's Creek and Harrisburg chs. 40 00  
 Richmond, David Turner, Jr. which cons. Mrs. LOUISA GRANT of Lyme, N. H. an H. M. 100 00—147 50

**OHIO.**

By G. L. Weed, Tr.  
 Berea, Union so. 22 50  
 Cincinnati, Welch cong. ch. 44, 22; 1st Ger. pres. ch. m. c. 5; Third pres. ch. m. c. 8; 57 22  
 College Hill, Pres. ch. m. c. 27 67  
 Columbus, do. 13 03  
 Georgetown, do. 1 00  
 Glendale, Pres. ch. 23, 33; fem. sem. 5, 60; 29 53  
 Granville, H. B.  
 Paddy's Run, Welch cong. ch. for Nestorian m. which cons. Rev. JAMES M. PAYNE an H. M. 50 00  
 Pomeroy, Pres. ch. m. c. 5 00  
 Walnut Hills, Lane sem. ch. m. c. 6 60—217 75  
 By Rev. S. G. Clark.  
 Berea, 2 00  
 Bowling Green, 5 00  
 Brooklyn, Rev. J. V. Allen, 5; a friend, 1; 6 00  
 Brunswick, 4 85  
 Chagrin Falls, 14 83  
 Claridon, 5 00  
 Cleveland, Rev. J. A. T. 5 00  
 Elyria, Rev. F. H. Brown, 10 00  
 Fitchville, 4 28  
 Kirtland, 5 50  
 Olmstead Falls, 2 53  
 Orwell, 3; C. A. B. P. 10; 13 00  
 Peru, m. c. 3 75  
 Painesville, Coll. 62, 64; m. c. 11, 18; 73 82  
 Rockport, 4 91  
 Rome, 10 00  
 Ruggles, 3, 09; N. Carter, 10, 50; 13 59  
 Saybrook, 5 00  
 Solon, 4 00  
 Wellington, 15, 84; A. Pelton, dec. 2, 70; 18 54  
 West Williamsfield, M. L. 1 00  
 York, 13 50—226 11

443 86

Bowling Green, Plain cong. ch. 10 00  
 Bryan, 4 00  
 Chester, H. T. Reed, 10 00  
 Columbus, Rev. John H. Jones and wife, for North Armerican miss. (of wh. to cons. Mrs. LYDIA JONES an H. M. 100;) 300 00  
 Defiance, Miss C. Colby, 20 00  
 Elyria, 1st pres. ch. wh. cons. I. S. METCALF an H. M. 132 82  
 Farmington, Pres. ch. 14 25  
 Hudson, Rev. C. Pitkin, 5 00  
 Kelloggsville, F. S. 2 75  
 Meopotamia, Bal. 75  
 Vienna, Ch. and cong. 3 00  
 West Williamsfield, Three indiv. 3 00  
 Windham, F. Wales, 2 00—497 57

911 43

**INDIANA.**

By G. L. Weed, Tr.  
 Bethany, Mrs. S. 2, 50; Miss W. 500; A. B. M. 1; 4 00  
 Danville, Pres. ch. m. c. 16 63  
 Indianapolis, 4th pres. ch. m. c. 31 40—55 03

**ILLINOIS.**

By Rev. C. Clark.  
 Belvidere, Pres. ch. 10 60  
 Clearaville, Cong. ch. 6 52  
 Granville, Pres. ch. W. & T. Ware, 30 40—37 10  
 Cero Gordo, Pres. ch. m. c. 7 00  
 Freeport, A friend, 2 01  
 Griggsville, 1st cong. ch. 29 40  
 Ottawa, Plymouth cong. ch. 13 20  
 Polo, Rev. E. M. P. 5 00  
 Payson, Cong. ch. (of which fr. J. K. Scarboro, wh. and prev. dona. cons. Mrs. MARY A. LEACH an H. M. 50; Rev. C. A. Leach, 25; M. A. Leach, 10;) 115 00  
 Quincy, E. Ballard, 10 00  
 Rockford, 2d cong. ch. 49 82  
 Rock Island, Mrs. L. 3 00

|                         |             |
|-------------------------|-------------|
| Roseoe, Cong. ch. m. c. | 2 00        |
| Toulou, do.             | 2 00—238 02 |
|                         | 275 12      |

## MICHIGAN.

|                         |              |
|-------------------------|--------------|
| By Rev. S. O. Clark.    |              |
| Cassopolis, Pres. ch.   | 5 00         |
| Dexter, Cong. ch.       | 1 50         |
| Farmington, Pres. ch.   | 2 00         |
| Grand Blane, do.        | 9 01         |
| Grand Rapids, do.       | 3 01         |
| Saginaw City, do.       | 8 00         |
| Salem, Cong. ch.        | 6 66         |
| Saline, Pres. ch.       | 51 48        |
| Southfield, do.         | 21 12        |
| Stoney Creek, Pres. ch. | 11 80        |
| Summit, Cong. ch.       | 14 75—137 24 |

By J. O. Seely, Tr.

|                                   |        |
|-----------------------------------|--------|
| Adrian,                           | 10 52  |
| Allegan,                          | 10 00  |
| Dexter,                           | 10 00  |
| Dowagiac,                         | 10 00  |
| Eaton Rapids,                     | 4 75   |
| Galesburg,                        | 12 00  |
| Greenville,                       | 5 00   |
| Kalamazoo, 1st cong. ch. to cons. |        |
| Silas Trowbridge an H. M.         | 100 82 |
| Memphis,                          | 2 00   |
|                                   | 165 09 |

|                             |             |
|-----------------------------|-------------|
| Ded. for exc. and printing, | 5 41—159 65 |
| Canandaigua, Cong. ch.      | 3 00        |
| Hillsdale, H. J. K.         | 3 00        |
| Hudson, Cong. ch.           | 27 00       |
| Otsego, m. c.               | 6 00        |
| Port Huron, 1st cong. ch.   | 15 10       |
| Wheatland, Cong. ch.        | 16 00—70 20 |
|                             | 367 09      |

## WISCONSIN.

|                                      |             |
|--------------------------------------|-------------|
| Arlington, A. G. D.                  | 5 00        |
| Beaver Dam, m. c.                    | 2 00        |
| Janesville, Cong. ch.                | 25 25       |
| Lodi, Ch.                            | 10 00       |
| Reeseburg, T. W.                     | 5 00        |
| River Falls, Cong. ch. 5; Mrs. W. 1; | 6 00        |
| Sheboygan, Cong. ch.                 | 7 00        |
| Watertown, Cong. ch.                 | 14 25—84 50 |

## IOWA.

|                                |            |
|--------------------------------|------------|
| Des Moines, Rev. T. Bird,      | 11 00      |
| Fontanelle, m. c.              | 3 40       |
| Koosau, S. E. W. C.            | 5 00       |
| Kosuth, 1st pres. ch. m. c.    | 3 06       |
| Tipton, Cong. ch. three indiv. | 12 00      |
| Stacyville, Cong. ch. m. c.    | 2 00—35 46 |

## MISSOURI.

|                  |       |
|------------------|-------|
| Troy, F. Parker, | 15 00 |
|------------------|-------|

## TENNESSEE.

|                                        |       |
|----------------------------------------|-------|
| Mountville, New Bethel ch. 30; Mrs. M. |       |
| King, 5; Mrs. S. 50c; Miss S. 50c.     | 35 00 |

## MINNESOTA.

|                               |            |
|-------------------------------|------------|
| Faribault, Cong. ch. and so.  | 40 00      |
| Monticello, do.               | 10 00      |
| Red Wing, 1st pres. ch. m. c. | 6 00       |
| Spring Valley, Coll.          | 10 00      |
| The West, Tiny brooklet,      | 1 00—67 00 |

## KANSAS TERRITORY.

|                          |      |
|--------------------------|------|
| Grasshopper Falls, m. c. | 3 00 |
|--------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                           |        |
|-------------------------------------------|--------|
| A missionary, for del't,                  | 527 12 |
| Albany mission ch.                        | 40 60  |
| Bombay, Indiv. R. S. Webb, 25; Dr. Leith, |        |
| 50; a thank off'g, 25; J. Williamson,     |        |
| 12, 50; Mrs. J. and Mrs. M. 12; Capt.     |        |
| Smith, 12, 50; G. Cowie, 12, 50; C. W.    |        |
| W. James, 12, 50; Mrs. T. Glover, 5;      |        |
| Mrs. J. Lodge, 5; Rev. A. White, 5;       |        |
| a friend in America, by Rev. A. Hazen,    |        |
| 50; m. c. 2, 50;                          | 230 33 |

|                                            |          |
|--------------------------------------------|----------|
| Canada, Brockville, Mrs. C. Jones, 16;     |          |
| Montreal, Amer. pres. ch. 35; Zion ch.     |          |
| 31, 25; Miss S. 4; G. Wilkes, 10, 24;      |          |
| Quebec, by Rev. J. Hossac, for sup. of     |          |
| Native Evangelists in Nestorian m. 54;     | 476 49   |
| coll. at Baptist chapel, 11;               | 100 00   |
| Hilo, Sandw. Isls. Hawaiian ch.            |          |
| byria, A friend, 15, 12; B'hamdun, 3, 25;  |          |
| Z. H. a native girl, 1, 50;                | 19 97    |
| Turkey, Adahazar, m. c. 15, 05; Diarbekir, |          |
| m. c. 27, 76; ch. 17, 96; native women,    |          |
| 4 32; for colporter, 8, 22; Mardin, 40c;   |          |
| Kharpoet, Mission circle jubilee off'g,    |          |
| 40; Prot. ch. 25;                          | 138 71   |
| Zulu, S. Africa, Rev. A. Abraham, 25;      |          |
| m. c. 7, 40;                               | 32 40    |
|                                            | 1,665 63 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |          |
|-----------------------------|----------|
| MAINE, . . . . .            | \$ 15 86 |
| NEW HAMPSHIRE, . . . . .    | 48 39    |
| VERMONT, . . . . .          | 54 35    |
| MASSACHUSETTS, . . . . .    | 28 11    |
| CONNECTICUT, . . . . .      | 24 65    |
| NEW YORK, . . . . .         | 21 00    |
| PENNSYLVANIA, . . . . .     | 31 00    |
| OHIO, . . . . .             | 11 98    |
| MICHIGAN, . . . . .         | 9 55     |
| INDIANA, . . . . .          | 7 60     |
| ILLINOIS, . . . . .         | 25 20    |
| NORTH CAROLINA, . . . . .   | 1 00     |
| IN FOREIGN LANDS, . . . . . | 10 45    |
|                             | \$298 04 |

|                              |           |
|------------------------------|-----------|
| Donations received in March, | 23,718 09 |
| Legacies,                    | 4,009 10  |

\$27,727 19

|                                           |              |
|-------------------------------------------|--------------|
| 52 <sup>nd</sup> TOTAL from August 1st to |              |
| March 31st,                               | \$179,480 98 |

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN MARCH.

|                                                |        |
|------------------------------------------------|--------|
| NEW HAMPSHIRE.—Hanover, s. s.                  | 96 12  |
| MASSACHUSETTS.—Boston, Phillips ch.            |        |
| C. J. F. Allen, 30; J. A. Vinton, 5; a         |        |
| member of the Essex st. ch. 10; Conway,        |        |
| W. S. H. and S. W. H. 15; Fitchburg,           |        |
| ladies of the Calv. cong. ch. and so. 147, 36; |        |
| R. Messenger, 7; Groton, a friend, 5;          |        |
| Newburyport, E. A. S. 5; Northampton,          |        |
| Edwards ch. special coll. 349, 25; Rock-       |        |
| ville, A. S. Walker, 20; South Deerfield,      |        |
| a friend, 3;                                   | 586 61 |
| CONNECTICUT.—Brooklyn, E. Newbury,             |        |
| 10; Derby, W. Hotchkiss, 5; Hartford,          |        |
| L. Wilcox, 100; New Haven, John Lane           |        |
| and wif., 2; Norwich, M. S. G. 50;             | 187 00 |
| NEW YORK.—East Bloomfield, F. M. 10;           |        |
| Fulton, a friend, 1; Geneva, Rev. F. E.        |        |
| Cannon, D. D., 25; Oaks Corner, Mrs.           |        |
| E. C. Doolittle, 1; Springfield, Mrs.          |        |
| Folly Dean, 100; Mrs. Davis Cotes to           |        |
| cons. HORACE LATHROP an H. M. 100;             | 237 60 |
| OHIO.—Cincinnati, Three Friends, 3; Mrs.       |        |
| B. 5; Peru, special coll. 25;                  | 33 00  |
| MICHIGAN.—Vassar, Mrs. L. W. Voor-             |        |
| hies,                                          | 30 00  |
| ILLINOIS.—A Home Missionary,                   | 10 03  |
| MISSOURI.—Rock Hill, D.                        | 50 60  |
| IOWA.—Wayne, C. A. S.                          | 1 00   |
| MINNESOTA.—Cannon Falls, A friend,             | 1 00   |
| FOREIGN LANDS, &c.—Two friends, 100;           |        |
| Antioch, a native preacher, 5, 50; Madu-       |        |
| ra, a friend, 124, 74; byria, Butrus Bis-      |        |
| tany, 300; Sandwich Islands, Kohala ch.        |        |
| 100; unknown, 5;                               | 539 34 |

|                      |            |
|----------------------|------------|
| Previously received, | 1,650 97   |
|                      | 2,196 40   |
|                      | \$3,847 37 |